

## **The Following Books or Ebooks may be of use to you If this current Ebook is helpful.**

Most of these Ebooks are available online, Free (PDF).

Search the Titles or Authors or Keywords and you may be able to find them, under" Bible Society Apocrypha" for now.

1. A Plea for the Canon of Scripture  
by the Edinburgh Bible Society
2. Vindication of the Proceedings of the Edinburgh Bible Society  
related to the Apocrypha by the Edinburgh Bible Society
3. STATEMENT of the Bible Society Concerning  
the Apocrypha -1825  
by the Edinburgh Bible Society
4. The 1840 Report of the American Bible Society.  
This was a response to the Proceedings of the Bible Convention- Which Met  
in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation  
for the founding of the American and Foreign Bible Society. [Available  
online via Google Books]


The ABS (American Bible Society) report of 1840  
which admits that the American Bible Society was promoting  
Roman Catholic Editions, was shocking since the Bible Society  
was claiming to be Protestant, and the Inquisition was still in progress.  
This has been made available online so people can see for themselves.

For more information concerning Textual Criticism  
and Versions, you may find the following Ebook:

Hidden History of the Greek Testament  
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Also more information on books of interest  
at the back of this volume.



 For list of Books, prices, and specimens of the same, see pages 8 to 14.

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TWENTY-FOURTH

**ANNUAL REPORT**

OF THE

**AMERICAN BIBLE SOCIETY,**

PRESENTED XIV MAY, MDCCCXL.

WITH AN

**APPENDIX,**

CONTAINING

**THE ADDRESSES AT THE ANNIVERSARY**

AND

**Extracts of Correspondence,**

TOGETHER WITH A LIST OF

**AUXILIARY SOCIETIES, LIFE DIRECTORS, AND MEMBERS.**

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NEW-YORK:

PRINTED BY DANIEL FANSHAW,

No. 115 Nassau-street.

.....  
1840.

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*Postage.*—This Report contains 11 sheets; and being a periodical, the postage for 100 miles or less is 16½ cents; over 100 miles, 27½ cents.



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## CORRESPONDENCE, &c,

American Bible Society's House, No. 115 Nassau-street, New-York.

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Pecuniary remittances, letters relating to the accounts of Auxiliaries, orders for Bibles and Testaments, and those respecting the transmission of the Annual Report and Monthly Extracts, should be directed to JOSEPH HYDE, Esq., General Agent and Assistant Treasurer, at the place above named.

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Letters relating to Travelling Agencies, to Delegations for Auxiliary Anniversaries, and inquiries as to the mode of raising funds, should be directed to the Rev. EDMUND S. JAMES, Financial Secretary, at the same place.

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Requests for donations of books, inquiries as to the general policy of the Society, Reports of local Auxiliaries, and all communications from foreign countries, should be directed to Rev. J. C. BRIGHAM, Secretary for Foreign and Domestic Correspondence, at the same place.

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### FORM OF A BEQUEST TO THE SOCIETY.\*

I bequeath to my executors the sum of                  dollars in *trust* to pay over the same in                  after my decease to the person who, when the same shall be payable, shall act as Treasurer of the American Bible Society, formed in New-York in the year eighteen hundred and sixteen, to be applied to the charitable uses and purposes of the said Society and under its direction.

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### MEETINGS OF THE BOARD AND OF THE SOCIETY.

The Board of Managers meet *regularly* at the Bible Society's House, No. 115 Nassau-street, in the city of New-York, on the first Thursday of every month, at 4 o'clock P. M.; and *oftener*, as business may require, on adjournment, or in special meeting.

The Anniversary Meeting of the Society is held annually, at 10 o'clock, on the morning of the second Thursday in May.

\* Persons making Bequests to the Society are requested to be careful in adopting the above form, as Legacies have been lost by neglect in so doing.

## Officers of the American Bible Society.

### PRESIDENT.

Hon. JOHN COTTON SMITH, *Sharon, Connecticut.*

### VICE-PRESIDENTS.

JOSEPH NOURSE, Esq. *Washington, D. Columbia.*  
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Hon. JOSEPH C. HORNBLOWER, *Chief Justice, New-Jersey.*

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Rev. JOHN C. BRIGHAM.

### FINANCIAL SECRETARY.

Rev. EDMUND S. JANES.

### TREASURER.

WILLIAM WHITLOCK, Jun. Esq.

### GENERAL AGENT AND ASSISTANT TREASURER.

JOSEPH HYDE, Esq.

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Isaac Carow,  
William N. Chadwick,  
Charles Chauncey,  
Wm. B. Crosby,  
Gabriel P. Disosway,  
James W. Dominick,  
George Douglass,  
Richard Fletcher,  
William Forrest,  
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Francis Hall,  
Timothy Hedges,  
Cornelius Heyer,  
Horace Holden,  
William Kelly,  
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Eleazqr Lord,  
Ralph Mead,  
D. W. C. Olyphant,  
Frederick T. Peet,  
Pelatiah Perit,  
James L. Phelps, M. D.

Nathaniel Richards,  
Edward Richardson,  
John Sargeant,  
Thomas L. Servoss,  
Benjamin L. Swan,  
Najah Taylor,  
Norman White,  
Marinus Willet, M. D.  
S. V. S. Wilder,  
F. S. Winston,  
B. L. Woolley.

**CONSTITUTION**  
OF THE  
**AMERICAN BIBLE SOCIETY.**

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**ARTICLE I.**

THIS Society shall be known by the name of the **AMERICAN BIBLE SOCIETY**, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures without note or comment. The only copies in the English language, to be circulated by the Society, shall be of the version now in common use.

**ARTICLE II.**

This Society shall add its endeavours to those employed by other Societies, for circulating the Scriptures throughout the United States and their territories; and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan, or Pagan.

**ARTICLE III.**

All Bible Societies shall be allowed to purchase, at cost, from this Society, Bibles for distribution within their own districts, and the officers of all such Bible Societies as shall hereafter agree to place their surplus revenue, after supplying their own districts with the Bible, at the disposal of this Society, shall be entitled to vote in all meetings of the Society.

**ARTICLE IV.**

Each subscriber of three dollars annually shall be a member.

**ARTICLE V.**

Each subscriber of thirty dollars, at one time, shall be a member for life.

**ARTICLE VI.**

Each subscriber of one hundred and fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to one hundred and fifty dollars, shall be a director for life.

**ARTICLE VII.**

Directors shall be entitled to attend and vote at all meetings of the Board of Managers.

**ARTICLE VIII.**

A Board of Managers shall be appointed to conduct the business of the Society, consisting of thirty-six laymen, of whom twenty-four shall reside in the city of New-York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible.

Every Minister of the Gospel, who is a member for life of the Society, shall be entitled to meet and vote with the Board of Managers, and be possessed of the same powers as a Manager himself.

The Managers shall appoint all officers, and call special general meetings, and fill such vacancies as may occur, by death or otherwise, in their own Board.

#### ARTICLE IX.

Each member of the Society shall be entitled, under the direction of the Board of Managers, to purchase Bibles and Testaments at the Society's prices, which shall be as low as possible.

#### ARTICLE X.

The annual meetings of the Society shall be held at New-York, or Philadelphia, at the option of the Society, on the second Thursday of May, in each year; when the Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

#### ARTICLE XI.

The President, Vice-Presidents, Treasurer, and Secretaries, for the time being, shall be considered, *ex-officio*, members of the Board of Managers.

#### ARTICLE XII.

At the general meetings of the Society, and the meetings of the Managers, the President, or, in his absence, the Vice-President first on the list then present, and in the absence of all the Vice-Presidents, such member as shall be appointed for that purpose shall preside at the meeting.

#### ARTICLE XIII.

The Managers shall meet on the first Thursday in each month, or oftener if necessary, at such place, in the city of New-York, as they shall from time to time adjourn to.

#### ARTICLE XIV.

The Managers shall have the power of appointing such persons as have rendered essential services to the Society, either members for life, or directors for life.

#### ARTICLE XV.

The whole minutes of every meeting shall be signed by the Chairman.

#### ARTICLE XVI.

No alteration shall be made in this Constitution, except by the Society at an annual meeting, on the recommendation of the Board of Managers.

#### ARTICLE XVII.

The President, or, in his absence, the Vice-President first on the list in the city of New-York, may, at the written request of six members of the Board, call special meetings of the Board of Managers, causing three days' notice of such meetings to be given.

#### ARTICLE XVIII.

The Board of Managers may admit to the privileges of an Auxiliary, any Society which was organized and had commenced the printing, publication, and issuing of the Sacred Scriptures before the establishment of this Society, with such relaxation of the terms of admission, heretofore prescribed, as the said Board, two-thirds of the members present consenting, may think proper.



*Prices at which BIBLES and TESTAMENTS are sold by the American Bible Society, at the Society's House, No. 115 Nassau-street, New-York, to its Auxiliary Societies, and to other Societies contributing by donations to its funds.*

The Board of Managers beg leave to state, that it is very desirable that orders intended for Auxiliaries should be accompanied with payment, it being understood that the moneys are usually collected by Auxiliaries previous to their purchasing books—such is the demand upon the Depository, that long credits prevent the Parent Institution from receiving the benefit of the discount allowed for prompt payment in the purchase of paper.

☐ For specimens of the type, see following pages.

#### ENGLISH BIBLES.

Quarto, <i>Pica</i> , with references, morocco, gilt, extra,	\$12 00
Do. do. calf gilt,	6 00
Do. do. calf, embossed,	4 50
Do. do. sheep, lettered, raised bands,	2 50
Royal Octavo, <i>Small Pica</i> , with references, morocco gilt,	8 00
Do. do. do. calf, gilt,	4 00
Do. do. do. calf, embossed	3 00
Do. do. sheep, lettered, raised bands,	1 75
Octavo, <i>Long Primer</i> , calf, gilt,	2 25
Do. do. calf, embossed,	1 75
Do. do. sheep, lettered, raised bands,	1 00
Duodecimo, <i>Brevier</i> , sheep, lettered, raised bands,	75
Do. <i>Minion</i> , do. calf, embossed,	87½
Do. do. sheep, lettered,	50
Do. <i>Nonpareil</i> , with references, morocco, gilt,	2 25
Do. do. do. calf, gilt,	1 50
Do. do. with references, calf, embossed,	1 12½
Do. do. with references, sheep, lettered, raised bands,	75
Do. do. sheep, lettered,	37½
24mo, <i>Agate</i> , Pocket, morocco, gilt extra,	1 50
Do. do. calf, gilt,	1 00
Do. calf, lettered, embossed,	65
Do. sheep, lettered,	45
18mo, <i>Pearl</i> , reference,	
32mo, <i>Diamond</i> , morocco, gilt extra,	1 50
Do. do. calf, gilt,	1 37½
Do. do. tucks,	1 00
Do. do. sheep lettered,	70

#### ENGLISH TESTAMENTS.

Octavo, <i>Pica</i> , with Psalms, morocco, gilt,	2 00
Do. do. calf, gilt,	1 50
Do. do. calf, embossed,	1 12½
Do. do. sheep, lettered, raised bands,	60
Octavo, <i>Pica</i> , sheep, lettered, raised bands,	45
Octodecimo, <i>Brevier</i> , sheep, lettered,	25
Do. do. muslin,	20
32mo, Pocket, calf, gilt edges, embossed, and with tucks,	37½
Do. do. sheep, lettered, raised bands,	20
Do. do. sheep, lettered,	12½
Do. do. glazed muslin, lettered,	10

#### FRENCH BIBLES.

Duodecimo, <i>Brevier</i> , calf, gilt,	2 00
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Do. <i>Nonpareil</i> , sheep, lettered, raised bands,	65

#### GAELIC BIBLES.

Duodecimo, calf plain,	1 00
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# WELSH BIBLES.

Octavo, calf, plain, . . . . .	\$2 50
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Pocket, do . . . . .	1 37½

# GERMAN BIBLES.

Octavo, calf embossed, . . . . .	2 00
Octavo, <i>Long Primer</i> , sheep, lettered, raised bands, . . . . .	1 62½
Duodecimo, <i>Brevier</i> , sheep, lettered, raised bands, . . . . .	70

# SPANISH BIBLES.

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Do. do sheep, lettered, raised bands, . . . . .	1 00

# WELSH TESTAMENTS.

Octavo, sheep, plain, . . . . .	70
Duodecimo, do. . . . .	37½
Pocket do. . . . .	44

# SPANISH TESTAMENTS.

Duodecimo <i>Bourgeois</i> , sheep, lettered, . . . . .	33
Pocket do. do. . . . .	18½
Spanish Gospels, . . . . .	6½

# FRENCH TESTAMENTS.

Duodecimo, <i>Nonpareil</i> , sheep, filleted, . . . . .	25
Pocket, . . . . .	18½

# GAELIC TESTAMENTS.

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Isaiah in Mohawk, . . . . .	43
Gospel of Luke in Mohawk, . . . . .	30
Gospel of John in Mohawk, . . . . .	30
Epistles of John in Delaware, . . . . .	8

Members of the *American Bible Society*, and of its several Auxiliary Societies are permitted to purchase Bibles and Testaments at the same prices as Auxiliary Societies.

Societies not Auxiliary, and not contributing by donations to the funds of the *American Bible Society*, pay 5 per cent advance on the above prices.

The American Bible Society is now in a situation to furnish all their Auxiliaries, and other Bible Societies, with any quantity of well printed and well bound Bibles and Testaments, in the above varieties, at the shortest notice.

Auxiliaries are requested to be very particular in sending their Annual Reports names of Officers, &c.

Whenever a new Society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers, and their post-office addresses, should also be given.

\* \* Particular care should be taken to send the information requisite to their being recognized; for which see the cover, head "New Auxiliary Societies."

# Specimens of the Types of the Society's Bibles and Testaments.

## Specimen of Brevier 18mo. Testament.

Concerning widows.

I. TIMOTHY. *Elders to be honoured.*

3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

**R**EBUKE not an elder, but entreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

## Brevier Bible.—Duodecimo.

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. *Psalm lxxii. 17.*

## Minion Bible.—Duodecimo.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isa. lv. 7.*

## Nonpareil Bible.—Duodecimo.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John, iii. 16.*

## Pocket Bible.—24mo.

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isa. i. 18.*

## Pocket Testament.—32mo.

*For Sunday School Teachers.*

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 2 Tim. iii. 14.

## Pica Testament.—Octavo.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. *Gal. vi. 9.*

## Spanish Bible, Long Primer.—Octavo.

¿ Quién les hiciera tener tal corazón, que me teman, y guarden en todo tiempo todos mis mandamientos, para que sean felices ellos y sus hijos para siempre? *El Deut. v. 29.*

# Specimen of Quarto Bible.

*Christ prayeth to his Father to glorify him.*

S. JOHN.

*He prayeth for his apostles, &c.*

## CHAP. XVII.

<sup>1</sup> *Christ prayeth to his Father to glorify him, 6 to pre-  
serve his apostles, 11 in unity, 17 and truth, 20 to  
glorify them, and all other believers with him in  
heaven.*

**T**H<sup>1</sup>ESE words spake Jesus, and lifted up  
his eyes to heaven, and said, Father,  
the hour is come; glorify thy Son, that thy  
Son also may glorify thee:

<sup>2</sup> <sup>b</sup> As thou hast given him power over all  
flesh, that he should give eternal life to as  
many <sup>c</sup> as thou hast given him.

<sup>3</sup> And <sup>d</sup> this is life eternal, that they might  
know thee <sup>e</sup> the only true God, and Jesus

ANNO  
DOMINI  
33.

ANNO  
DOMINI  
33.

5 ch. 15. 3.  
Acte 15. 9.  
Ephes. 6.  
1 Pet. 1. 22.  
h. 3 Sam. 7.  
38.  
Is. 119. 142.  
151.  
ch. 8. 40.  
1 ch. 30. 21.  
k. 1 Cor. 1.  
9. 30.  
7. 1 Thess. 4.  
Hebr. 10. 10.  
11 Or. truly  
sanctified.

2 ch. 13. 23.  
& 13. 32.

<sup>b</sup> Dan. 7. 14.  
Matt. 11. 27.  
& 28. 18.  
ch. 3. 35. &  
5. 27. 15.  
1 Cor. 15.  
28. 57.  
Phil. 2. 10.  
Hebr. 2. 8.  
9. ver. 6. 9.  
34.

1 ver. 11. 22.  
22. 10. 16.  
Rom. 12. 8.  
Gal. 3. 28.  
me 3. 10. 38.  
& 14. 11.

<sup>17</sup> ¶ <sup>e</sup> Sanctify them through thy truth:  
<sup>h</sup> thy word is truth.

<sup>18</sup> <sup>i</sup> As thou hast sent me into the world,  
even so have I also sent them into the world.

<sup>19</sup> And <sup>k</sup> for their sakes I sanctify myself,  
that they also might be ¶ sanctified through  
the truth.

<sup>20</sup> ¶ Neither pray I for these alone; but  
for them also which shall believe on me  
through their word:

<sup>21</sup> ¶ That they all may be one; <sup>m</sup> as thou,  
Father, art in me, and I in thee, that they  
also may be one in us: that the world may  
believe that thou hast sent me.

# Specimen of 12mo Reference Bible.

*Saul rescueth Jabesh-gilead.*

that I may thrust out all your right eyes, and lay it for <sup>d</sup> a reproach upon all Israel.

3 And the elders of Jabesh said unto him, <sup>f</sup> Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then, if *there be no man to save us*, we will come out to thee.

4 <sup>¶</sup> Then came the messengers <sup>e</sup> to Gibeah of Saul, and told the tidings in the ears of the people:

## I. SAMUEL.

Before  
CHRIST  
1095.

<sup>d</sup> Gen. 34.  
<sup>14</sup> ch. 17.  
<sup>26</sup>.  
<sup>†</sup> Heb.  
*Forbear us.*

<sup>e</sup> ch. 10. 26.  
<sup>†</sup> 15. 24.

Before  
CHRIST  
1095.

<sup>a</sup> ch. 8. 5,  
<sup>19</sup>, 20.  
<sup>b</sup> ch. 10. 24.  
<sup>†</sup> 11. 14, 15.

*Samuel testifieth his integrity.*

## CHAPTER XII.

1 Samuel testifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harvest time. 20 He comforteth them in God's mercy.

AND Samuel said unto all Israel, Behold, I have hearkened unto <sup>a</sup> your voice in all that ye said unto me, and <sup>b</sup> have made a king over you.

2 And now, behold, the king

## Specimen of Royal Octavo Bible.

### The mediatorial office of Christ. COLOSSIANS. Exhortation to steadfastness.

11 <sup>x</sup> Strengthened with all might, according to his glorious power, <sup>y</sup> unto all patience and long-suffering <sup>z</sup> with joyfulness;

12 <sup>a</sup> Giving thanks unto the Father, which hath made us meet to be partakers of <sup>b</sup> the inheritance of the saints in light:

13 Who hath delivered us from <sup>c</sup> the power of darkness, <sup>d</sup> and hath translated <sup>us</sup> into the kingdom of <sup>†</sup> his dear Son:

Anno  
DOMINI  
64.

<sup>x</sup> Ephes. 3.  
<sup>16</sup> & 6. 10.  
<sup>y</sup> Ephes. 4.

<sup>z</sup> Acts 5. 41.  
<sup>a</sup> Rom. 5. 2.  
<sup>b</sup> Ephes. 5.

<sup>c</sup> Acts 3. 15.  
<sup>d</sup> Acts 26.  
<sup>†</sup> Ephes. 1. 11.

<sup>e</sup> Ephes. 6.  
<sup>f</sup> Heb. 2. 14.  
<sup>g</sup> 1. Pet. 2. 9.

<sup>h</sup> 1. Thess. 2. 12.  
<sup>i</sup> 2. Pet. 1. 11.  
<sup>j</sup> 1. Cor. the Son.

<sup>k</sup> Rom. 9.

25 Whereof I am made a minister, according to <sup>h</sup> the dispensation of God which is given to me for you, <sup>i</sup> to fulfil the word of God;

26 *Even* <sup>i</sup> the mystery which hath been hid from ages, and from generations, <sup>k</sup> but now is made manifest to his saints:

27 <sup>¶</sup> To whom God would make known what <sup>is</sup> <sup>m</sup> the riches of the glory of this mystery among the Gentiles; which is Christ <sup>¶</sup> in you, <sup>n</sup> the hope of glory:

Anno  
DOMINI  
64.

<sup>h</sup> 1. Cor. 9.  
<sup>i</sup> Gal. 2. 7.  
<sup>j</sup> Ephes. 3. 2.

<sup>k</sup> ver. 23.  
<sup>l</sup> Or, fully  
<sup>m</sup> to preach the  
<sup>n</sup> word of  
<sup>o</sup> God.

<sup>p</sup> Rom. 15. 19.  
<sup>q</sup> Rom. 16.

<sup>r</sup> 1. Cor. 2. 7.  
<sup>s</sup> Ephes. 3. 9.  
<sup>t</sup> k Matt. 13.

<sup>u</sup> 11.  
<sup>v</sup> Tim. 1. 10.  
<sup>w</sup> 12. Cor. 2.

<sup>x</sup> 14.

<sup>y</sup> m Rom. 9.

for depending on the law,

### CHAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he sheweth by many reasons.

**O** FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

is every one that continueth not  
in all things which are written in  
the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is evident*: for, The just shall live by faith.

12 And the law is not of  
faith: but, The man that doeth  
them shall live in them.

13 Christ hath redeemed us

[illegible]

**SPECIMEN OF DIAMOND BIBLE.**

*Specimen of Spanish Pocket Testament*

*Specimen of German Pocket Testament.*

EPISTOLA SEGUNDA DE  
SAN PABLO A LOS CORINTIOS.

2 Corinth 1.  
Die andere  
Epistel St. Pauli an die Corinth.

**CAPITULO I.**  
Cuenta el Santo Apóstol las adversidades y trabajos de que le libró el Señor en el Asia. Pone delante á los Corintios la sinceridad de su corazón y de su doctrina; y les dá las causas de no haber pasado á verlos. Les demuestra, cuán firme es la verdad de su predicacion.

**PABLO** Apóstol de Jesu-  
Cristo por la voluntad  
de Dios, y Timoteo el her-  
mano, a la iglesia de Dios,  
que esta en Corinto, con to-  
dos los santos, que están  
en toda la Acaya:

las aflicciones de Cristo en nosotros; así también por Cristo abunda nuestra consolación.

6 Porque si somos atribulados, por vuestra exortacion es y salud; si somos consolados, por vuestra consolacion es; si somos confortados, por vuestra confortacion es y salud, la que obra sufriemento de las mismas aflicciones, que nosotros tambien sufrimos:

7 Para que sea firme nuestra esperanza por vosotros: estando ciertos, que así como sois compañeros en las aflicciones, lo seréis también en la consolación.

Das 1. Capitel.  
Pauli Geduld im Leiden und in  
der Verfolgung.

1 Paulus, ein Apostel Jesu Christi \* durch den Willen Gottes, und Bruder Timotheus, der Gemeine Gottes zu Corinth, sendt seinen heiligen in

2 Gnade \*sey mit euch, und Friede von Gott unserm Vater.

\*Röm. 1, 7. 1 Cor. 1, 3.  
3 \*Gelobet sey Gott und der

Water unsers Herrn Jesu Christi,  
der Water der Barmherzigkeit,  
und †Gott alles Trostes,  
\*Eph. 1, 3. 1 Pet. 1, 3.

Dafi, \*wie ihr des Leidens theilhaftig feyd, fo werdet ihr auch des Troftes theilhaftig feyn.

\*2 Theß. 1, 4. 7.  
8 Denn wir wollen euch nicht

verhalten, liebe Brüder, unsere  
\*Trübsal, die uns in Asien wi-  
derfahren ist, da wir über die

Maße beschwert waren, und  
über Nacht, also, daß wir uns  
auch des Lebens erwegeten,

\*Apost. 19, 23.  
9 Und bey uns beschloffen hat-  
ten, wir müßten sterben. Das  
geschah aber darum, das wir

gethan, aber darum, daß wir  
unser Vertrauen nicht auf uns  
selbst stellten, sondern auf Gott,  
der die Todten auferwecket,

6 Puis il me dit : Ces paroles sont certaines et véritables, et le Seigneur, le Dieu des saints prophètes a envoyé son ange, pour manifester à ses serviteurs les choses qui doivent arriver bientôt.

7 Voici, je viens bientôt ; bienheureux est celui qui garde les paroles de la prophétie de ce livre.

8 Et moi Jean, je suis celui qui ai ouï et vu ces choses ; et après les avoir ouïes et vues, je me jetai à terre pour me prosterner aux pieds de l'ange qui me

commandemens, afin qu'ils aient droit à l'arbre de vie, et qu'ils entrent par les portes dans la cité.

15 Mais les chiens, les empoisonneurs, les fornicateurs, les meurtriers, les idolâtres, et quiconque aime et commet fausseté, seront *laissés* dehors.

16 Moi Jésus, j'ai envoyé mon ange pour vous confirmer ces choses dans les églises. Je suis la racine et la postérité de David, l'étoile brillante du matin.

17 Et l'Esprit et l'Epouse disent :

## SPECIMEN OF THE LONG PRIMER OCTAVO BIBLE.

*God's armies against Nineveh.*

CHAP. II.

*The ruin of Nineveh foretold.*

14 And the Lord hath given a commandment concerning thee, *that* no more of thy name be sown : out of the house of thy gods will I eut off the graven image and the molten image : I will make thy grave ; for thou art vile.

15 Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace ! O Judah, keep thy solemn feasts, perform thy vows : for the wicked shall no more pass through thee : he is utterly cut off.

CHAP. II.

*The fearful and victorious armies of God against Nineveh.*

**H**E that dasheth in pieces is come up before thy face : keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the Lord hath turned away the excellency of Jacob, as the excel-

lency of Israel : for the emptiers have emptied them out, and marred their vine-branches.

3 The shield of his mighty men is made red, the valiant men *are* in scarlet : the chariots *shall be* with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways : they shall seem like torches, they shall run like the lightnings.

5 He shall recount his worthies : they shall stumble in their walk ; they shall make haste to the wall thereof, and the defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be dissolved.

## TWENTY-FOURTH ANNUAL MEETING.

The members of the Society met, according to adjournment, at the Bible House, at 9 o'clock A. M. for the purpose of electing Managers in place of that portion whose term had now expired. The meeting was opened with the reading of the 9th chapter of Hebrews, by the Rev. Dr. Spring, New-York. At half past nine the procession, consisting of officers, managers, speakers, delegates, members, clergymen, &c. moved from the Society's House to the Tabernacle. At 10 o'clock the chair was taken by the President, the Hon. John Cotton Smith, supported by Vice-Presidents Peter Augustus Jay, Esq., Hon. Heman Lincoln, Hon. T. Frelinghuysen, John Pintard, Esq., Zech. Lewis, Esq., Peter G. Stuyvesant, Esq., George Suckley, Esq., and Thomas Cock, M. D.

The exercises commenced with the reading of the first chapter of the 2d Epistle of Peter, by the Rev. Edward Ballard, of the Protestant Episcopal Church, Pittsfield, Mass.

The President then delivered an address, which will be found in the Appendix.

The Assistant Treasurer, Joseph Hyde, Esq., read the Treasurer's report, audited by Cornelius Heyer, John Aspinwall, and B. L. Woolley, Esquires. From this report it appeared that the receipts of the year amounted to \$97,355 09, being an increase of \$2,226 83 over those of the previous year.

An abstract from the Managers' report was read by the Rev. J. C. Brigham, the Secretary for Foreign and Domestic Correspondence. From this abstract it appeared, that the number of Bibles and Testaments issued during the year was 157,261, being an increase of 22,324 over the issues of the preceding year, and making an aggregate since the formation of the Society of 2,645,496 copies.

The following resolutions were then moved and adopted :

On motion of the Rev. James Lillie, of Rhinebeck, and seconded by the Rev. Mr. Meigs, a missionary from Ceylon :

*Resolved*, That the report, an abstract of which has been read, be printed and circulated under the direction of the Managers.

On motion of the Rev. Thomas Brainard, of Philadelphia, seconded by John Tappan, Esq., of Boston,

*Resolved*, That in circulating the Scriptures, the Old Testament should, as far as practicable, accompany the New, and both be studied in connection.

On motion of the Rev. Samuel Miller, D. D., of Princeton, N. J., seconded by the Hon. Heman Lincoln, of Boston.

*Resolved*, That the practice, already adopted to some extent, of visiting the habitations of the poor, and reading to them select portions of the Bible, is a practice which ought to be widely encouraged, particularly in our cities and large towns.

On motion of the Rev. Mark Hopkins, D. D., President of Williams College, Mass., seconded by the Hon. Peter Augustus Jay, of New-York,

*Resolved*, That the duty of furnishing the Scriptures to the young should be deeply felt by parents, guardians, and the conductors of schools.

On motion of the Rev. Robert Newton, the Wesleyan delegate from England, seconded by the Hon. Theodore Frelinghuysen, Chancellor of the University of New-York,

*Resolved*, That the numerous translations of the Scriptures now made, and the many countries opened of late years to receive them, should call forth the gratitude and quicken the zeal of all who are engaged in the cause of the Bible.

On motion of the Rev. Dr. M'Auley, it was

*Resolved*, That when this meeting adjourn, it adjourn to meet in the Society's house in Nassau-street, on the second Thursday of May, 1841, at 9 o'clock A. M.

The long metre Doxology was then sung by the auditory; and the meeting was dismissed by a benediction from Rev. Dr. Milnor.

Most of the gentlemen above named, in connection with resolutions, made addresses of a character equal to those on any previous occasion. Sketches of several of these addresses will be found in the Appendix.



## **TWENTY-FOURTH REPORT**

OF THE

## **AMERICAN BIBLE SOCIETY.**

Before entering on the details of the year just closed, it is believed that it may be profitable to go back and consider briefly some of the prominent measures of this Society in the earlier periods of its history. In the progress of every enterprize extending through a lengthened period, there will be some variableness of success. Through our limited knowledge, plans will sometimes be adopted which are unwise as well as those which are judicious; there will be favourable and unfavourable occurrences, all of which will exert their peculiar influences on what is to follow. By carefully reviewing these plans and occurrences at a suitably remote period, and noticing their effects, we may add much to our stock of practical wisdom—may derive useful lessons from the past to direct our course in the future.

Immediately on the organization of this Society, a leading measure adopted was to unite with it local Auxiliary Associations. To some extent local bodies of this kind already existed. These assumed now an Auxiliary relation, and many new ones were soon formed. To Societies thus related, books were sold at the lowest cost price, the avails of which went to prepare a new stock. When there was ability in Auxiliaries to make

pecuniary donations, these were received and used in furnishing Bibles or Testaments, gratuitously, to other Societies which could not purchase. This practice of maintaining local Auxiliaries was urged by the Parent Institution as a primary duty. So far as our own country was concerned, little hope of extensive distributions was entertained except through these smaller organizations.

After a lapse of almost a quarter of a century, the Managers are led to inquire whether this mode of dispersing the Scriptures through Auxiliaries proves to be a wise one. They are induced to this inquiry from the fact that some of these tributary Associations, which commenced with zeal, and for a season were highly useful, have since languished, and not a few have become extinct. Individuals have doubted the necessity of such organizations. A thorough examination of this whole subject, however, has left a deepened conviction in favour of that policy early adopted. The failure of some Societies is not attributable to any defect of the system. Nothing is more obvious than that those cities, counties, and states which have adhered most closely to this Auxiliary system, have accomplished far the most for the Bible cause. The first Auxiliary recognized in 1816, the Female Bible Society of New-York, by a steady annual co-operation, has paid into your Treasury, in all, more than \$22,000. The Boston Female Bible Society, which commenced the same year, has paid over about \$8,000. The Female Bible Society of Pittsburgh, Penn. Charleston, S. C. and several others, by regular contributions have rendered great service to the cause. The County Bible Societies of Worcester, Hampshire, Hampden, and Berkshire, Mass. of New Haven and Fairfield, Conn. of Rensselaer, Washington, and

Albany, N. Y. have, in the course of their labours, furnished sums varying from \$10,000 up to \$18,000 and \$19,000. The Long Island Bible Society, including three counties, has furnished since its formation more than \$20,000. About one third of the above sums were in payment for books purchased from year to year, the remainder as free donations. It is true that few of the Auxiliaries which have endured have made as generous contributions as those specified. Many, however, have done as much according to their means, and all have done incomparably more for the great cause of the Bible than those congregations which, without any Auxiliary relation, have now and then made a contribution, and purchased a few books for distribution. Had all portions of the Atlantic States been as regularly organized as those which have been named, and been as unremitting in their exertions, the Parent Society would have had means, and would have accomplished four or five fold what it has now done. The Managers feel it duty, therefore, in the light of experience, still to urge the support of these local Auxiliaries. They cannot be dispensed with—there is yet discovered no adequate substitute for them. They may differ in size and means, may become more simple in the detail of their operations, and undergo many outward changes, provided they all procure and distribute books in some way every year, and pay over such surplus funds as they can spare to the National Society. In our new settlements, where the population is sparse, a small committee of two or three may for a time procure and distribute books in place of a formal Society; yet these committees should anticipate an ultimate auxiliary relationship. This subject presented is one which the Managers con-

sider as of vital importance to this Institution, and which has recently received their special examination. The appendix will contain the Report of a Committee which the Managers have adopted as setting forth their common views. To that Report the attention of Auxiliaries and of all who would advance the cause of the Bible is respectfully invited.

Another measure connected with the progress of this Society, the propriety of which has sometimes been questioned, is the employment of travelling Agents. During several of the first years no such Agents were employed. In 1822, the Rev. Richard D. Hall, of the Protestant Episcopal Church, was sent through parts of Pennsylvania, Ohio, and Kentucky, mainly for the purpose of forming Auxiliary Societies. He was everywhere well received, and met with encouraging success. In 1824, the Rev. John M. Peck, a Baptist minister, was commissioned as an Agent in Illinois and Missouri, and the following year the Rev. Messrs. Ridgley and Waterbury, the former an Episcopalian, the latter a Presbyterian, were employed in South Carolina and Georgia. Numerous Auxiliaries were formed by these Agents, and in various ways good resulted. From the success attending these Agencies the number was afterwards increased, so that from six to twelve have usually been in commission scattered through the different States and territories. While some of these Agents have proved unskilful or inefficient, the most of them have given evidence of much service to the cause. While some evils have arisen from their labours, such as leading the local Societies to lean on their efforts and neglect personal exertions, others have been stimulated to an increased activity. In view of such agencies, on the

whole, the Managers have come to this conclusion, viz. that in some parts of the country they should still be encouraged, while in other parts they ought to be dispensed with. It was never the design of the Board that these Agents should themselves enter into the details of distributing books, or the collection of monies. Their main object is to organize Societies, or revive those that languish, and instruct them in their duties. The minute labours of exploring and supplying destitute families, of collecting and forwarding funds to the Parent Society, devolve on the officers and committees of these local Associations. In the older States, where the friends of the Bible are numerous and are trained to benevolent action, there should be no occasion for the labours of an Agent. A little system, and persevering, annual exertion by the members of those local Societies would render all foreign aid needless and save much expense. The Managers cannot but indulge the hope, that in the Eastern and Middle States all requisite labour in this cause will eventually be performed gratuitously. In some of the remote States agencies must be sustained for a time. Many Societies there have but few members, and in numerous counties no Bible organization yet exists. There a judicious Agent is called for, and must be provided, or little will be accomplished. There they will cheerfully be sent when suitable individuals can be procured. If, too, the Bible work is neglected in the older States, Agents must still be employed there to some extent, though it be done with reluctance. Such is the increasing demand for the Scriptures abroad, that this measure must be resorted to, although attended with expense, where funds cannot be otherwise obtained. In such instances, all possible co-operation should be af-

forded the Agent, that his stay may be short and productive. The Managers will hail with delight the day when there will be so much love for the Bible, and so much principle and self-denial in diffusing it, that all travelling agencies may be laid aside, and the Auxiliaries sustained by the voluntary labours of their own members.

Another measure adopted by the conductors of this Society, and which some few, of late, have considered as of doubtful expediency, is the publication, in certain circumstances, of translations made from the Latin Vulgate. The Managers will state with great frankness their motives for the course pursued. They publish translations of this character, in the first place, because the founders of this Society expected them so to do. Those venerable men, composed of various denominations, agreed, as members of a joint compact, to circulate in English one particular Bible, that of King James. The design of this is obvious, namely, that there might be no denominational collision in their body. This version was a common standard of faith, and its diffusion could neither aid nor injure one part of the compact more than another. But when they looked abroad to christians of still other names, in other countries, who were not pledged in this compact, and who had venerated versions in their respective tongues, then a different rule was to be pursued. This is evident from the address which the founders of the Society prepared and sent forth to the world with the constitution itself. In that address, looking to labours abroad, this distinct object of the Society is stated, viz. "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they do not." These "received versions" alluded to were, beyond doubt, the

French, Spanish, Portuguese, German, Italian, Arabic, Syriac, Armenian, &c. as old or older than the English, and which this Society could not expect to alter. Agreeably to this understanding, measures were early adopted, as had before been done by the British and Foreign Bible Society, to put these versions in circulation, and to this course few have ever objected. The Board feel perfectly sure that in distributing these versions in the circumstances mentioned, they carry out the well-studied purposes of those who gave the Society its existence, and pointed out its duties.

A second motive for circulating these versions is, that with the Apocryphal parts and comments removed, (as they are in the Society's books,) they contain very few words which are objectionable. These versions are made from the Latin Vulgate, a work so far pure, that it opened the eyes of Luther and brought about the reformation, a work, it is believed, quite as much conformed to the Greek of the New Testament, as the Septuagint is conformed to the Hebrew of the Old, although that Septuagint was freely used and quoted by the Saviour and his first followers. With such examples before them as to the use of imperfect translations among foreign and prejudiced people, the Managers cannot but feel that they and their predecessors have pursued a right course.

A third motive for circulating these versions is, that they are the only versions which can be circulated in Roman Catholic communities. Most of these foreign communities are in a state of great ignorance as well as moral debasement. Books of all kinds, particularly good books, are scarce. The more corrupt of the priesthood are opposed to the distribution of the Scrip-

tures in any form. A better class are willing to have them circulated with Catholic notes and the Apocrypha, while a better class still, with most of the intelligent laymen, are willing to circulate the books which we offer without those papal appendages. These books are beginning, in some cases, to find their way into schools, to make the Bible a familiar authority, and to exert much happy influence. To withhold the sacred volume from such people because some few words are imperfectly translated, (and when no version on earth is *perfect*,) must be, as the Board think, to depart from the course which the founders of the Society contemplated, which the great reformers pursued, and from that taken by inspired apostles.

While, therefore, it is duty to be vigilant, to procure and circulate Protestant versions abroad as far and as fast as this is practicable, it is duty also, in view of the Board, where this cannot yet be effected, to continue, for the present, to circulate the best of the Catholic versions, and to pray that they may be blest in hastening a second reformation.

The Managers come now to treat of another important past undertaking of this Society, and to give their present views respecting it. This undertaking was that of 1829, namely, the attempt to supply every destitute family in the United States with a Bible in the course of two years. This enterprize was one which the Managers did not themselves propose. The project came from a highly respected Auxiliary in the country, accompanied with a warm, christian commendation, and a pledge of \$5,000 towards its prosecution. Other Societies and prominent individuals encouraged the undertaking, until the Board concluded, though not without



misgivings, to lay it before their constituents at the annual meeting. Resolutions to attempt the work were then adopted with a heart-felt unanimity by the great assembly, and vigorous measures were at once put in train to execute what had been purposed. Never, perhaps, did an object of benevolence meet with more universal approbation. At the close of the two years prescribed, the work, though not completed, was far advanced, and in the following year was considered as accomplished. Nearly half a million of Bibles were thus put into the hands of the destitute—an event which could not but be attended with important results.

But while the object attained was of incalculable value, the mode of attaining it was attended with some evil consequences, as was apprehended by the Managers. They were afraid of the syncope which should follow such a high state of excitement, afraid of the long drought which should succeed such a profusion of rain. While, therefore, it is admitted that great good was accomplished by that spirited enterprize, it is not difficult to see now, that more, on the whole, would have been gained by a steady adherence to the mode in which the Bible cause was carried on when this great two years' effort was proposed. For several years previous to this undertaking, local Auxiliaries had been engaged, each by itself, in the work of exploring and supplying the destitute. Most of the counties in New England, New-York, New Jersey, Pennsylvania, and Delaware had already been systematically supplied, and the same work was in progress in several counties in the Western and Southern States. There was every prospect, that in the course of a few years this progressive work would extend to all parts of the country, and

in such a gradual, noiseless way as to occasion no general excitement, to be followed by a general apathy. But the tide of public sentiment had arisen in favour of a speedy universal supply, and this was undertaken. Books were rapidly prepared and sent forth with accompanying Agents, so that it was felt in 1831 that there was scarcely an household in all our wide domain which had not a copy of the word of life. The thought was a cheering one, and called forth many thanksgivings. But connected with this state of mind, as was apprehended by the Board, was the prevalent impression that our Bible work was finished, and a time for rest had come. Our new settlements were considered as supplied with the Bible, and missions abroad had not then prepared translations so extensively as to present any very great demand for aid in their publication. The result was, very many of the Auxiliaries fell into a profound slumber, from which some have not awaked to this day.

The Managers, therefore, on sober review of that enterprise and its consequences, would be very reluctant to encourage its repetition. Not that Bibles are not again wanting by thousands in every State, and should be speedily furnished, but that the work of supply should be done in a less exciting, public manner. It should be undertaken by local Auxiliaries, and prosecuted in a deliberate, systematic method, from month to month, until every household is furnished. It should be done, too, by the members of the Auxiliary in person, as far as possible, rather than by hired Agents. Expense will then be saved, and the work better accomplished. This course will require labour and self-denial, but is it greater than the cause demands? is it not doing that, in a mea-

sure, for our destitute at home, which the missionary is called to do abroad? is it not a sacrifice of personal labour which the friends of the Bible should cheerfully make?

In 1839 another proposition was made to the Board of great and solemn magnitude; namely, an attempt, in connection with other Bible Societies in Europe, to supply the entire world with the Scriptures in the course of twenty years. This proposition came from one of the most important Auxiliaries, and was warmly recommended by many of the wisest and purest spirits of the age. The Managers, from lessons of experience, concluded to defer engaging in this great undertaking for one year, and confer with their fellow-labourers in other countries. In 1839 a resolution was adopted at the annual meeting to attempt this work, not in twenty years, but in "the shortest practicable period." With this modification the resolution was productive of some good. It called the attention of missionaries anew to the work of preparing translations, and for a time quickened the zeal of many of the Auxiliaries at home. It is questionable, however, even in this case, whether this sudden impulse given to the cause was of permanent utility. It had evidently a tendency to divert the Auxiliaries from those regular enduring efforts which produce in the end the most satisfactory as well as the greatest results. A review of this subject in all its bearings has impressed more deeply on the Board the importance of encouraging regular action in the Auxiliaries, doing each year, from well-settled principle, what the Providence of God prepares the way for and demands. After this survey of some of the prominent measures of this Society in former years, accompanied with such reflec-

tions as experience has suggested, the Board now proceed to a history of their labours for the year now closed. In doing this they can hardly fail to look around, as a first duty, and inquire who among their associates, since the last annual meeting, have been removed by death. This inquiry presents the name of one of the Vice-Presidents, William W. Woolsey, Esq. who had long been connected with the Society and rendered much service. From the year 1820 till 1827 he performed the office of Treasurer without any remuneration, and to the great satisfaction of the Board.

Within a few weeks they have been called unexpectedly to part with one of their fellow-Managers, Timothy R. Green, Esq. in the prime of manhood, and in the midst of useful services. Mr. Green was not only a member of the Board, where his seat was seldom vacant, but was a member of the Finance Committee, where he performed much gratuitous labour. His loss is deeply lamented by every member of the Board. The Appendix contains a brief sketch of his useful life, by the pastor of the Baptist church with which he was connected.

Your Board have also to record the death of their valuable Agent for the State of Ohio, the Rev. Josiah W. Powers. The deceased left his residence and family in Massachusetts and went to Ohio in June last, where his labours were highly useful. After several attacks of illness in course of the winter, he died on the 31st of March, at the residence of Judge Putnam, in Muskingum county, where every kindness was extended to him by the family and other christian friends.

These several removals are calculated to remind surviving associates of the uncertainty of life, and the importance of diligence in their sacred work while this life is prolonged.

## Life Directors and Life Members.

Since the last annual meeting twenty of the former, and three hundred and sixteen of the latter, have become connected with the Society by payment of the sums required. The Board wish to encourage this mode of aiding the cause of the Bible. As more than usual exertions are to be made the coming year to promote distribution abroad, it is hoped that many will co-operate in that work by contributing in the way suggested.

## New Auxilliary Societies.

There have been recognized in the course of the year the following new Auxiliaries, twenty-five in all:

### AUXILIARY SOCIETIES RECOGNIZED.

<i>Names of Societies.</i>	<i>When Recognized.</i>	<i>Corresponding Secretaries.</i>
<b>New-York.</b>		
Dutchess County,	Oct. 1839.	Alvin Lathrop.
Rome,	Oct. 1839.	S. E. Roberts.
Buffalo and Vicinity,	July, 1839.	Edward D. Holton.
<b>Pennsylvania.</b>		
Pittsburgh Welsh,	June, 1839.	M. D. Morgans.
Pennsylvania Young Men's,	Feb. 1840.	Joshua Coupland.
Pennsylvania,	Mar. 1840.	Joseph H. Dallas.
<b>North Carolina.</b>		
Elizabeth City and Vicinity,	Feb. 1840.	Joseph H. Pool.
Louisburgh,	Apr. 1840.	Thomas D. Fleury.
<b>Georgia.</b>		
Franklin College Young Men's,	Oct. 1839.	Joseph D. Pope.
Milledgeville and Baldwin Cos.	June, 1839.	Alfred Nesbitt.
Oglethorpe University,	June, 1839.	Charles Stillman.
<b>Ohio.</b>		
Conneaut,	June, 1839.	Stephen Lowing.
Geauga County, North,	Sept. 1839.	C. A. Hawley.
Geauga County, South,	Sept. 1839.	Rev. Dexter Witter.
Erie County,	Nov. 1839.	Rev. J. A. Hart.
<b>Illinois.</b>		
Dupage County,	Mar. 1840.	Rev. J. G. Porter.
M'Henry,	Mar. 1840.	Rev. N. Slater.
Lockport,	May, 1840.	Joel Manning.

<i>Names of Societies.</i>	<i>When Recognized.</i>	<i>Corresponding Secretaries.</i>
<b>Wisconsin Territory.</b>		
Milwaukie,	Feb. 1840.	Rev. Stephen Peet.
Racine,	Feb. 1840.	C. C. Caldwell.
Southport,	Feb. 1840.	Mr. P. Kinney.
<b>Iowa Territory.</b>		
Lee County,	May, 1839.	Hawkins Taylor.
Du Buque,	Aug. 1839.	James R. Goodrich.
<b>Texas.</b>		
San Augustine County,	July, 1839.	W. W. Parker.
Nacogdoches County,	July, 1839.	Wm. Hart.

In addition to the above, nearly twenty of the local Societies, which had become well nigh extinct, have been reorganized on a more simple plan, and have recommenced their appropriate work. A circumstance peculiarly gratifying to the Board, to be noticed in this connection, is the union which has recently been formed between this Society and the old and respectable Bible Society of Pennsylvania. The latter Society has generously proposed, after supplying the biblical wants of Pennsylvania, to pay over their surplus revenue to your treasury. In doing this, they expect the privilege, which is very cheerfully granted, of directing to what particular foreign field their donations shall be applied. From a circular just issued by that Society, the Board are happy to learn that a thorough re-supply of the entire State of Pennsylvania is in contemplation. No systematic supply has there been effected since 1827, and several thousand families are, beyond doubt, living wholly without the word of God. Should this work be prosecuted, your Board will be disposed to furnish the books required on the lowest possible terms, and afford such other aid as may be in their power. While the intercourse between these two Societies has always been of

a friendly character, it can hardly be questioned that this new connection will draw still closer the bonds of christian affection, and give an increased impulse to the spread of revealed truth.

### Receipts.

The receipts of the year, from all sources, amounts to *ninety-seven thousand three hundred and fifty-five dollars and nine cents*, and were derived from the following general sources :

In payment for books,	\$46,322 13
From legacies,	7,235 19
Donations for home and foreign purposes,	40,795 19

The income of the year, though greater than that of the year preceding by \$2,226 83, falls far short of the necessities of the Society. In no department, at home or abroad, have the Board been able, for want of funds, to meet the pressing demands upon them for the word of life.

### Legacies.

The following sums have been received in course of the year from bequests :

Rev. J. L. Pomeroy, late of West Springfield, Mass. on account,	\$1,500 00
Eliza M. Hall, late of Wallingford, Conn.	100 00
Joseph Lathrop, late of New-York, avails of Hartford Bridge Stock,	321 00
Mrs. Abijah Marshall, late of New-York City,	300 00
Angus M'Niel, late of Richmond County, N. C.	50 00
William Bryce, late of New-York City, on account,	112 00
John W. Claxton, late of Philadelphia, interest on Stock bequeathed by him,	18 05
Miss Martha Rogers, late of Hartford, Conn.	200 00
Abel Drewry, late of Sangersfield, N. Y.	107 00
Nathan Newell, late of Windsor, Me.	10 00
Alexander M'Donald, late of Baltimore, Md.	500 00
Normand Smith, Jun. late of Hartford, Conn.	250 00
James Montgomery, late of Caswell County, N. C.	25 00
Sewall B. Pratt, late of Bolton, N. Y.	25 00
Hon. Jeremiah Nelson, late of Newburyport, Mass. on account,	100 00

Rev. J. L. Pomeroy, late of West Springfield, Mass.	\$500 00
John Campbell, late of Miami County, Ohio,	43 00
Miss Polly Hubbard, late of York, Livingston Co. N. Y.	25 00
Mrs. Fally Taylor, late of East Bloomfield, N. Y.	2,000 00
James Wilson, late of Champaign County, Ohio,	10 00
Timothy Allyn, late of West Springfield, Mass.	30 00
John Shackford, late of Washington City,	250 00
John Galbraith, late of Steubenville, Ohio,	438 22
James Vance, late of Abingdon, Va.	42 00
Asa Clarke, Jun. late of Sherburne, Mass.	10 00
Mrs. Abigail Woods, late of Dunstable, Mass.	25 00
Miss Anna Woodward, late of East Haddam, Conn.	50 00
Mrs. Fanny R. Smith, late of New London, Conn.	100 00
Mary E. Shepherd, late of Canandaigua, N. Y.	18 87
Forster Allen, late of Manchester, Mass.	75 00

### Books Printed.

There have been printed in course of the year 138,000 Bibles, and Testaments mostly in English and French, and 1,000 copies of Isaiah in Mohawk. Of this latter work a further account will be given in another place. It will be perceived that the amount of printing the past year, though greater than that of the year preceding, has been limited. This has necessarily been so from the want of means, not because the Depository is supplied. For many years the stock has not been so low as at the present time—some of the varieties are almost entirely exhausted. A larger supply must soon be prepared, if this can be effected without borrowing the necessary funds, a measure to which the Board are not willing to resort. Those Auxiliaries which have books on credit, by making early payment, will thus furnish means to prepare, to some extent, a new supply. It should be constantly borne in mind that the capital of the Society is too small to admit of long credits. Indeed there would be a great gain were the Auxiliaries to adopt the practice of raising funds to pay for books at the time of purchase. Paper could then be paid for in advance, and the cost, and consequently the prices, of books be still further reduced.



**Bibles and Testaments Issued.**

English Bibles,	48,762
English Testaments,	95,265
Testaments and Psalters,	2,336
German Bibles,	4,343
German Testaments,	2,916
French Bibles,	658
French Testaments,	1,470
Welsh Bibles,	199
Welsh Testaments,	104
Spanish Bibles,	131
Spanish Testaments,	243
Dutch Bibles,	7
Dutch Testaments,	23
Portuguese Bibles,	59
Portuguese Testaments,	36
Swedish Bibles,	10
Swedish Testaments,	62
Danish Bibles,	16
Danish Testaments,	30
Italian Bibles,	19
Italian Testaments,	94
Syriac Bibles,	2
Syriac Testament,	1
Syriac Psalters,	4
Arabic Bibles,	4
Arabic Testaments,	4
Gaëlic Bibles,	13
Gaëlic Testaments,	26
Polish Bibles,	2
Polish Testaments,	28
Spanish Gospels,	20
Modern Greek Testaments,	58

Indian Gospels,	20
Irish Testaments,	11
Testaments for Blind,	4
Latin Bibles,	1
Hebrew Bibles,	1
Hebrew Testaments,	3
Mohawk Isaiah,	278

Making a total of one hundred and fifty-seven thousand two hundred and sixty-one, an increase of twenty-two thousand three hundred and twenty-four, and an aggregate since the formation of the Society of two millions, six hundred and forty-five thousand, four hundred and ninety-six.

### Gratuitous Appropriations.

<i>Names of Societies, &amp;c. to whom granted.</i>	<i>Eng. Bibles.</i>	<i>Eng. Testts.</i>	<i>Bibls in For. La.</i>	<i>Testts. in For. La.</i>	<i>Value, Ds. Cts.</i>
Rev. T. Spencer, for distribution at St. Croix,	100	100	.	.	103 75
Rev. Julius Field, for distribution in Wisconsin Terr.	100	500	.	.	102 50
New-York Y. M. B. S. for U. S. Ship Constitution,		100	.	.	12 50
Rev. Thomas James, for dist. in Alleghany Co. N. Y.	12		.	.	7 50
A. L. Dunnell, Springfield, N. J.	24	47	.	.	23 12
Chester District B. S., S. C. in place of books forwarded in 1835, and lost in transmission,	120	506	.	.	133 12
British and Foreign Bible Society, Specimens,	9	23	.	.	20 33
John Aspinwall, for an officer in U. S. Army,		50	.	.	6 25
Conneaut Bible Society, Ohio,	50	100	.	.	55 37
Rev. James L. Thompson, Missionary at Cyprus,	24	24	.	.	16 50
United States Ship Warren,	50	50	.	.	40 25
Rev. Addison Searle, Chaplain at the Navy Yard, for dist. among U. S. Seamen,	100	100	.	.	95 00
Rev. Frederick Winkle, Lutheran Minister at Newark, Lutheran Missionary Society, for dist. by Rev. C. Solden, at Poughkeepsie,			Ger. 6	.	4 20
Baltimore Marine Bible Society, for dist. by Rev. John Smith, Seamen's Chaplain,			Ger. 10	Ger. 6	8 12
New-York Sunday-School Union,	50	100	.	.	59 00
Rev. Henry Cherry, Missionary at Madura,	125	200	.	.	143 12
Missionaries at the Sandwich Islands, for their own use and distribution,	6	12	.	.	6 90
New-York City Colonization Society, for schools at Monrovia,	50	100	{ Fr. 1 Spa. 1	{ Gr. 1 Por. 1	113 21
Missionary Society of the Methodist Episcopal Church,	50	100	.	.	50 56
Presbyterian Board For. Miss. for Miss. Stations in India, Alleghany County Bible Society, N. Y.	40	40	{ Fr. 40 Fr. 20	{ Fr. 20 Sp. 30 "g. 10	115 12
Sixth Avenue Associate Presbyterian Church,	2		.	.	4 12
Canton Seamen's Friend Society, China,	25	25	.	.	101 12
Miss Belknaps, for a school in Springfield, Orange Co. N. Y.	50	100	.	.	18 12
Rev. Wm. B. Stow,	12	12	.	.	54 00
Rev. Benjamin Woodbury, for dist. in Wood Co. Ohio,	10	15	.	.	8 70
	100	100	.	.	12 00
			.	.	91 50

<i>Names of Societies, &amp;c. to whom granted.</i>	<i>Eng. Bib's.</i>	<i>Eng. Tests.</i>	<i>Bib's in For. La.</i>	<i>Tests in For. La.</i>	<i>Value. Ds. Cts.</i>
Rev. R. H. Bourne, for dist. in Rawdon, L. C. . . . .	25	50	. . .	. . .	24 31
Rev. James Evans, for dist. among Ojibway Indians, . .			. . .	{ Fr. 25 Gæ 25	14 00
Rock River Bible Society, Ills. . . . .	300	650	. . .	. . .	257 50
Rev. Wm. Case, Missionary, for dist. among Indians of Canada, . . . . .	8	12	. . .	. . .	8 00
Lorraine Co. Bible Society, Ohio, . . . . .	100	50	Ger. 40	Dut. 10	92 37
Rev. S. H. Calhoun, Agent A. B. S. in the Levant, for Southern Russia, . . . . .			Ger 1500	Ger. 500	1,177 07
Independence County Bible Society, Arkansas, . . . .	50	150	Ger. 72	Ger. 24	65 06
Board of Missions of Lutheran Church, . . . . .			{ Sp. 6 Fr. 6	{ Sp. 6 Port. 3	55 15
Rev. Mr. Dibble, Missionary at Sandwich Islands, . .	6	6	. . .	. . .	15 66
Green Bay Bible Society, Wisconsin Territory, . . .	46	57	. . .	. . .	30 00
Rev. S. H. Calhoun, Agent at Smyrna, . . . . .	185	110	{ Ger 50 Fr. 50	{ Ger 50 Fr. 50	364 62
Sherburne Academy, N. Y. . . . .	7		{ Ger. 1 Fr. 1	. . .	10 10
New-York Orphan Asylum, . . . . .	75		. . .	. . .	48 75
Cold Spring Bible Society, N. Y., for Sunday-schools, .	25	25	. . .	. . .	20 87
Cattaraugus County Bible Society, N. Y. . . . .	200	3,000	. . .	. . .	449 50
Home Miss. Soc. of Methodist Episcopal Church, Phila. for Sunday-schools, . . . . .	100	100	. . .	. . .	73 50
Samuel Rhea, of Blountsville, Tenn. . . . .	83	117	. . .	. . .	119 80
Joseph John Gurney, for distribution in Hayti, . . .			. . .	Fr. 200	47 62
Rev. C. P. Clark, . . . . .			Fr. 6	Fr. 6	5 02
Auburn State Prison, for dist. among released prisoners, .	200		. . .	. . .	111 56
New-York Sunday-School Union, . . . . .	275	200	. . .	. . .	198 12
Nathan Goff, for Sunday-schools in Clarksburgh, Va. .	50	100	. . .	. . .	42 18
Brig United States, of Brazil Squadron, . . . . .	100	90	. . .	Sp. 10	61 80
Rev. R. Alexander, Meth. Miss. at Rutersville, Texas, .			Ger. 12	Ger. 24	13 15
Samuel B. Parsons, for dist. in West Indies, . . . .			. . .	{ Fr. 6 Sp. 6	2 25
Elizabeth City and Vicinity Bible Society, N. C. . . .		48	. . .	. . .	4 80
United States Navy, ships Decatur and North Carolina, of Brazil Squadron, . . . . .	75	25	. . .	. . .	40 62
Presb. Board of Foreign Missions, for station at Siam, .	4		. . .	. . .	8 25
New-York City S. S. Soc. of Meth. Episc. Church, . .	200	300	. . .	. . .	155 00
Rev. Mr. Wright's Church, N. Y. for Bible-class, . . .	24		. . .	. . .	17 25
New-York Sunday-School Union, . . . . .	200		. . .	. . .	100 00
Steuben Co. Bible Society, N. Y. . . . .	150		. . .	. . .	60 00
Rev. C. P. Clark, Glens Falls, N. Y. . . . .			Fr. 6	Fr. 6	5 02
Miss. Soc. of Meth. Episc. Church, for dist. by Rev. Mr. Callender, at Pittsburgh, Pa. . . . .			Ger. 100	Ger. 100	90 12
Rev. Wm. A. Brooks, of Meth. Episc. Church, N. J. Conference, . . . . .		60	. . .	. . .	6 50
Indians on Canada Frontier speaking Mohawk language, .			Mo } 275 Isa. }	. . .	116 69
Somerset Co. Female Bible Society, Md. . . . .		135	. . .	. . .	20 05
Other donations, . . . . .	184	50	19	11	202 25

### Local Depositories.

It was stated in the preceding Report, that the Managers had concluded to place five hundred or one thousand dollars' worth of books with several of the Auxiliaries on deposit. The leading design of this measure was, that there might be supplies in certain sections of the country in winter, where the Agents had frequently found such a deficiency as to embarrass their labours.

This measure has been adopted only to a limited extent, and as an experiment. In a few instances these books have been promptly sold for cash, and the pay returned. In other instances they have lain through the year, with little effort, apparently, to have them disposed of. It is yet very questionable whether the system will be long pursued: probably not, except at a few points where it seems, thus far, to succeed well.

### **Foreign Books.**

The miscellaneous character of our population occasions a demand for the Scriptures in some tongues in which this Society does not print. To meet these demands, books, in moderate quantities, have been procured from the British and Foreign Bible Society, and are sold at the cost price. The importations the past year have been in the following tongues, namely: Welsh, Portuguese, Danish, Italian, Arabic, Syriac, and Dutch. Those local Societies which have foreigners within their respective limits, speaking these tongues, will render them an important service by supplying them, as they now can, with the word of God. It is often received in these circumstances with peculiar gratitude and profit.

### **New Stereotype Plates.**

The straitened circumstances of the Society in regard to funds, has prevented the Board from making many new outlays for plates. Those for an octavo English Bible, and for a French duodecimo commenced the preceding year, have been completed, and an edition of each kind printed from them.

To meet a frequent demand for a small Bible-class

and Sunday-school Bible, the Managers have procured plates for one of a suitable size with marginal references. Great pains are taken to prepare such a book, in all respects, as the great importance of its object requires. It is hoped that each Society will procure copies, and put them into the hands of youth engaged in the study of the sacred oracles.

### **Reprint of Annual Reports.**

It was mentioned at the last Anniversary, that the Managers had caused a reprint of the first twenty-two Reports of this Society. The whole are comprised in one large octavo volume, and sold for \$2 per copy. It is not designed to furnish these books gratuitously, as is done in case of single reports from year to year.

### **Agents.**

The following individuals have been engaged during a part or all of the past year as travelling Agents:

For the States of Vermont, New-Hampshire, and Maine, the Rev. Joseph Lane has continued his services, though not without many discouragements.

In Norfolk County, Mass., and in the vicinity of New-Bedford, the Rev. Sylvester Holmes has spent a few months, and has made collections in various churches. He also spent a short period in the State of Rhode Island, mostly at Providence.

In Connecticut, the Rev. Hector Brownson has spent a part of the year in New London, Middlesex, and New Haven Counties. The Connecticut Bible Society has also employed an Agent of its own for a few months in the more northern counties.

In the State of New-York, Rev. Mr. Brownson has

laboured a part of the year, mostly in Dutchess County, where he met with much encouragement. In the western part of the State, the Rev. J. J. Aiken has continued his services through another year. His labours have been in Broome, Otsego, Steuben, Alleghany, Genesee, Munroe, Cattaraugus, and others contiguous to these.

Within a few weeks Mr. Horace Hunt has been commissioned to labour in the northern counties, Jefferson, Lewis, St. Lawrence, Clinton, Franklin, Essex, Warren, &c.

In New Jersey no Agent has been employed, excepting two Sabbaths in Newark and Paterson, by the Rev. Mr. Holmes.

In Maryland the Rev. John S. Mitchell has been continued through the year as the joint Agent of the American and the Maryland Bible Society. Each Society pays the half of his salary and travelling expenses, and both are frequently advised of his movements.

In Virginia no Agent has been employed during the year. The Board are happy to learn within a few days that the State Bible Society have appointed the Rev. James M'Elroy, of the Protestant Episcopal Church, as a permanent General Agent. This gentleman is familiar with the work to be done, and well qualified for his post.

In North Carolina the Rev. Jacob R. Shepherd has been employed for a few months, and is still continued in service.

In Georgia the Rev. Francis R. Goulding has been continued through the year, excepting a few weeks spent in South Carolina, and a short visit to St. Augustine, in Florida.

In Ohio the Rev. Josiah W. Powers was employed from June last until his decease, already mentioned, in

March. In the south part of the State the Rev. Sylvester Holmes, the General Agent for the West, spent a short period last summer, as he did in Lexington, Louisville, St. Louis, Alton, Indianapolis, and other prominent towns in the Western Valley. The difficulty in making collections in that quarter led the Board to request him to spend the winter in the Eastern States.

In Indiana the Rev. James Peregrine has been employed for several months, engaged mostly in the work of distribution.

In the State of Illinois the Rev. Roswell Kimball, who has there been Agent since 1836, was employed until December last, when he entered upon other labours. Since his agency closed the Rev. Horace Spaulding has been appointed for the central and southern portions of the State, and Mr. A. B. Lewis for the northern portion. It is not probable that two Agents will long be employed in that one State. For the present they are useful.

In Michigan Mr. Charles Hastings has been employed through the year. Although he has been able to collect but a small amount of money, he has put a good number of books in circulation.

In Wisconsin Territory Rev. Stephen Peet, a settled pastor, has devoted a small part of the year to a Bible Agency, and formed several Auxiliaries.

In Missouri the State Bible Society has sustained its own Agent through the year. Various smaller Auxiliaries have also employed agents for a short period, and paid all expenses incurred. The views of the Board as to the propriety of employing this class of labourers have already been expressed.

### Domestic Operations.

The Managers will now give a brief sketch of what has been done in collecting money and distributing books the past year in our different States and Territories. Owing to the pecuniary embarrassments of the times some of the States, it will be seen, have accomplished but very little.

In the State of Maine there are thirteen Auxiliary Societies which have at times been highly efficient. But during the year now closed, the total of receipts, for all purposes, amounts only to \$1,140,—the Appendix will show what proportion as free donations. The number of books sent to the State in the same time is 1,559.

New Hampshire has a State Bible Society, with branches in nearly every county. From this Society your Board have received essential aid in times past. The last year the remittances have been in all \$2,882, and the number of Bibles and Testaments ordered thence from the depository, 4,603.

From Vermont, where there is a State Bible Society and five or six smaller Auxiliaries, the total receipts of the year are \$2,133, and the number of books ordered, 877.

From the five western counties of Massachusetts liberal donations have, as usual, been received. From the Society in Norfolk County and that of New Bedford, and from the Boston Female Bible Society, generous aid has also been received. The whole amount of receipts from the State in the course of the year is \$16,220. Books have been forwarded thither during the same period to the number of 12,664.



From the State of Rhode Island the sum of \$1,283 has been received the past year, and 939 books have been forwarded. The Young Men's Bible Society of Providence, which has for several years been highly active and useful, which has once supplied the destitute of the entire State with the Bible, has now this important work again under consideration. It is hoped that the task will be undertaken and systematically prosecuted, and that other Societies will follow so good an example.

From Connecticut there has been received in course of the year the sum of \$10,892. Two thousand dollars of this was presented by the Connecticut Bible Society, (embracing the counties of Hartford, Litchfield, Tolland, and Windham,) towards printing the Scriptures at the Sandwich Islands. The number of books sent to the State in course of the year is 3,680.

In the State of New-York, almost every county has an Auxiliary Society. That of this city distributed last year 10,363 Bibles and Testaments, many of them among newly arrived emigrants. The Dutchess County Bible Society has been re-organized, has formed an association in nearly every township, has commenced a general supply of the destitute, and has paid into your treasury since last May \$1,119. The West Chester County Bible Society contributed \$1,000 last year, and purposes to give \$1,000 the next. The Auxiliary for Montgomery, Fulton, and Hamilton counties has generously undertaken to raise the sum of \$5,000 to aid the Parent Society in foreign distributions. Of this sum \$1,096 70 have already been received. The counties of Genessee, Ontario, Allegany, Tompkins, Steuben, Cattaraugus, Lewis, and some others, are now engaged in a systematic re-supply of the destitute. Otsego county has completed this work. No less than

6,000 children were furnished with the New Testament. The total of receipts from this State the past year is \$27,510, and the number of books procured for distribution 61,090.

From New Jersey has been received \$3,040, and books have been procured for distribution 1,265.

From Pennsylvania much of interest has been received. The Auxiliaries at Pittsburgh, both male and female, continue their devotion to the cause unabated. From the new arrangement made with the Pennsylvania Bible Society, and from an encouraging correspondence with the Young Men's Bible Society of Philadelphia, the Board cannot but look to that State with enlarged expectations for the coming year. In the Appendix will be seen an interesting account of the State Society's labours. Total receipts from the State \$3,880, and books procured 11,336.

In Delaware the work of re-supply, which has been three years in progress, is now completed. In one county the distributing agent visited 2,162 families, of which 388 were found without a Bible. Monies received during the year \$324, number of books forwarded 344.

In Maryland, although the State was considered as supplied the year previous, the Directors of the State Bible Society report that the past year the demand for the Scriptures for destitute families has been constant, and in some districts quite extensive. The furnishing of the Scriptures to common schools still occupies the attention of the Society for that State. From the Frederick County Young Men's Bible Society your Board still receive generous assistance. The receipts from this State the past year were \$2,774, the number of books procured 4,767.

In the District of Columbia \$848 have been paid and 221 books procured.

From Virginia little of interest has been received until recently. Having had no agent employed, less than usual has been accomplished. Knowing that there are many and long-tried friends to the cause in that State, and hearing that now an experienced agent has been procured, there can be but little doubt that a more encouraging statement will be made at the next anniversary. The amount of monies received during the year \$1,427, books procured 3,650.

The cause in North Carolina has borne a very unpromising aspect until the last few months. The agent sent there last winter was for a time but little encouraged. Recently he finds more who are disposed to co-operate in the work of distribution. There can be no question that great numbers are there living wholly without the blessed Bible. The Bible Association at Salem, among the United Brethren, has performed a good work in the way of distribution, an account of which, furnished by Bishop Van Vleck, will be found in the Appendix. The monies remitted during the year amount to \$898, the number of books procured to 1,458 copies.

From South Carolina the sum of \$2,116 has been received, most of it from the two Societies, male and female, of Charleston. The number of books sent to the State in course of the year is 2,673.

In Georgia there has been more than usual attention to our cause, particularly in the lower part of the State. The Society of Savannah, in connection with that of Darien, and some others, have employed an agent to explore and supply all the destitute families throughout the southern and eastern parts of the State. The Society in Oglethorpe University has performed a noble work in supplying all the destitute of Baldwin County, during a

vacation. Subscriptions to accomplish this work were made by the students to the amount of \$225. Eighty families were found destitute in the county, out of a number less than 400. This county was well supplied by the Milledgeville Bible Society nine years since. How imperious the duty to explore and supply other counties similarly situated in Georgia and in other States. Monies received from this State in the course of year \$2,129, number of books procured for distribution 3,359.

At St. Augustine, in Florida, a Bible Society has been formed under favourable auspices. Some of the officers and soldiers connected with the army engaged heartily in the undertaking. Money has been raised to the amount of \$100, and 815 books have been forwarded for distribution.

In Ohio more has been accomplished than for several years previous. Through the assistance of our lamented agent, Mr. Powers, several new Auxiliaries have been formed and others revived on the Reserve and in the central parts of the State.

In Geauga county two Societies have been formed, both of which are engaged in a systematic supply. The same is the case in Cuyahoga and Coshocton counties. In the latter \$500 has been raised to carry on the work. In Wayne county the Society has been greatly revived, as well as in several other counties visited by Mr. Powers. A good stock of books has been procured by the Lorraine County Bible Society, and are in course of distribution. The Young Men's Bible Society of Cincinnati has in part paid its debt, has a good stock of books on hand, and is prosecuting its work with a good degree of diligence. The Societies in Washington, Belmont, and Hancock counties still continue their useful aid. In Ross county a

regular supply is in progress. The city of Chillicothe has been thoroughly supplied by the Ladies' Bible Society. The total receipts from the State in course of the year have been \$5,609, the number of books sent thither 14,833 copies.

In Michigan something has been accomplished in the way of distributing books in the eastern and central parts of the State, though such have been the times that little money has been remitted. The total of remittances has been \$89, the number of books procured 755.

In Indiana little has been effected except at the capital and in a few other places. The amount of monies received is \$763, and the number of books procured 447.

In Illinois something has been effected, though not all that could be desired. The books deposited at Alton, and which were burned last autumn, have been replaced by others. The books deposited at Chicago and Galena have mostly been put in circulation. The receipts from that State the past year have been \$2,541, the number of books procured 4,536.

In Wisconsin Territory three Auxiliaries have been formed, and have procured Bibles. 2,236 copies have been sent to the Territory in course of the year, although no more than \$121 are yet received in return. From the interest manifested in the cause, returns in some form may be expected ere long.

In Iowa Territory two Auxiliary Societies have been formed, one in Lee county and one in Du Buque. Measures are in train for distributing books.

In Missouri the State Bible Society superintends the distribution in all the counties. It has a good stock of books at St. Louis, and an agent under its own control. The receipts from the State the past year have been \$1,436. The number of books procured 1,901.

In Kentucky comparatively little is done for the cause, except at three or four points, viz. at Louisville, Lexington, Maysville, and in Shelby county. At all these places there are well-conducted Societies, and which extend their labours beyond the limits of their respective counties. The Louisville Bible Society has had an agent employed during most of the year in Jefferson and other contiguous counties. In Shelby county one has also been employed who has supplied every destitute household. From Lexington an agent has recently been dispatched with a small wagon laden with Bibles and Testaments for the destitute counties at the east, near the Virginia line. This agency is supported at the joint expense of the Parent Society and that of Lexington and vicinity. The number of books sent to Kentucky the past year is 4,408, the money received from thence \$2,477.

In the States of Tennessee, Alabama, Mississippi, Louisiana, and Arkansas, very little has been accomplished the past year, either in collecting money or distributing books. Such has been the depressed state of business and the derangement of currency, that it has not been deemed advisable to send agents thither until more prosperous days return. There are in all those States decided friends of this good cause, who have done much in former years to advance it, and who will again lend their aid when circumstances favour. The whole receipts from the five States named the last year are \$928. The number of books sent in the same time 382 copies.

### Foreign Operations.

*Texas.*—In the preceding Report it was stated that an Agent had been sent to that country, had been well received, and had formed an Auxiliary Bible Society

at the capital. This Agent subsequently formed two other Auxiliaries, one at St. Augustine, and one at Nacogdoches. The first annual meeting of the Texas Bible Society was celebrated the past winter at Austin, the new capital, when the Vice-President of the republic presided. Several of the members of Congress addressed the meeting, and a subscription of \$375 made by those present. It is the purpose of the Board to send another Agent there next autumn, taking some of the prominent towns in Louisiana and Arkansas in his route.

### Canada.

A friendly correspondence is continued with the Montreal Bible Society, and books furnished to it on the same terms as to our own Auxiliaries. Five hundred French Testaments have been thus sent the past year. The Board have been called in course of the year to print a portion of the Scriptures in the Mohawk tongue for the Methodist missions in that province, under the direction of the Rev. William Case. The book of Isaiah has been printed in the Society's house, and manuscripts are now ready for Genesis and Exodus. These translations have been made by one who has been for thirty years a teacher among the Mohawks, and who is considered a truly pious and judicious man. Mr. Case, as well as Mrs. Kerr, a daughter of Joseph Brant, have much confidence in the genuineness of the translation. The Board have always a great satisfaction in preparing the Scriptures for those remaining tribes of our aborigines. Of the Mohawks to be benefited by this translation there are supposed to be 8,000 in number.

### **Brazil.**

From the Methodist Episcopal missionaries in Brazil several interesting communications have been received. The large supplies of Portuguese Scriptures sent to them have, to a great extent, been put in circulation.

The Rev. Mr. Kidder, in a long tour to the north part of the empire, was enabled to dispose of Testaments occasionally through the book-shops and without opposition. Several of the ecclesiastics favored his distribution, and one gave him twenty dollars towards making him a member of the American Bible Society. From some of the papal priesthood, however, they meet with opposition. The laity, as is the case in all countries, make no opposition until led on by their spiritual guides.

### **The Levant.**

Having a trust-worthy Agent stationed at Smyrna, the Rev. Mr. Calhoun, the Board have been able to effect extensive distributions in that part of the world. On urgent request fifteen hundred German Bibles and five hundred Testaments have been forwarded for the poor colonists in Southern Russia, bordering on the Black Sea. The revived state of religion in that region creates an unusual demand for the word of God, and promises more than ordinary effects from its distribution. Two hundred and seventy-five Bibles and two hundred and ten Testaments have also been sent to Mr. Calhoun, in various tongues, to meet the frequent demands from seamen, missionary stations, pilgrims, &c. From means furnished by the Board the Agent has also made extensive purchases of Bibles not printed by this Society, and has delivered them to American missionaries as they found good opportunities for their distribution. Copies



have been extensively furnished to the Rev. Dr. King, and Rev. Mr. Benjamin, at Athens, Greece, and by them put in circulation.

“Warm discussions (the Agent writes) are going on in Athens in relation to the subject of translations. Happily it is confined to the Greeks themselves; while the missionaries are engaged in the work of distribution, and thus rendering it less and less probable that the schemes of those will succeed who are for locking up the Bible in a dead language. The more light the people get, the more unwilling will they be to go back to the days of darkness. Greece will, I trust, cleave to the Bible in the spoken tongue.”

The Agent has furnished many copies of the Greek Scriptures to the Rev. Messrs. Love and Pasco, American Baptist missionaries at Patrass, where they were gladly received, as the following extracts evince :

At *Patrass* the demand for the Scriptures increased so rapidly about the beginning of this year, that for a time the brethren were unable to supply it for want of books. A letter from brother Love, dated February 20th, says, “Our distributions ceased the 29th of January. On that day more than 100 individuals called. We distributed 82 volumes of the Scriptures, and 9,000 pages of Tracts, and were obliged to send 25 persons at last away empty. Not more than 10 or 15 of the whole number were citizens of Patrass. We distributed in the month of January, before the books failed, 456 volumes of the different parts of the Scriptures, and should have distributed 100 or 200 more if we had had them.” He adds, “We had the pleasure of receiving last evening the box of Scriptures we expected by the last Austrian steamer,” and “we have recommenced distribution to day.” In April a large supply was forwarded to Patrass. Those sent previously, however, had all been distributed some time before, and the work was again suspended.

In another letter of the 9th of May, brother Love gives many interesting particulars.

“The distribution at present,” he says, “is more extensive and interesting than it has been at any other period. By the Albanian Greeks resident in town (a very interesting class of people) it has been communicated throughout the extreme Turkish districts of Albania, that the

word of God in the modern language may be had at Patrass. The fact is also known at Trieste and some of the nearer Ionian islands. From these places, especially the first, we have many calls. Patrass being the only considerable commercial town on this coast, is the emporium of the many towns and villages on the western side of northern Greece, the towns on and near the Corinthian Gulf, and all western Peloponnesus, *extending into the interior as far as the range of mountains some two or three days distant.* In all these parts the people seem to have little of that prejudice which has so unhappily operated in other parts of the country. Priesthood and people seem to be eager for the *word of life.* There is no class excepted, from the highest officer, civil and military, down to the soldier. And what is more remarkable, scarcely a tongue at present seems to be moved against us. We record it with gratitude to our heavenly Father. The first priests of Patrass have been in person and solicited the word of God, and sometimes have brought strangers and introduced them for the same purpose."

"We have reason to believe that the Scriptures, as a general thing, are read. Scriptural allusions that are sometimes made by those calling for a second book have often been strikingly interesting. In passing along the streets, it is not uncommon to see the people of the shops, when not otherwise employed, with the word of God open before them.

"In this part of Greece there are but few free schools. The schools in some of the larger towns are in part supported by the public; but in the villages and smaller towns the thing is left to the management of the parents of the scholars. A multitude of these schools are almost entirely destitute of books of any sort. Their teachers are coming one, two, and three days' journey to obtain our Scriptures and Tracts. In some cases the Demark, or head man of the village, has been in person to solicit these supplies."

"Our distributions since recommencing the 16th of last month amount to 852 volumes of Scripture, and 103,420 pages of Tracts. We have supplied five schools, and the officers and crew (as many as could read) of two Greek war vessels, at the solicitation of the commanding officers: also a number of the more respectable families of the town. About 450 individuals during this period have come in person to solicit books, 15 of whom were priests."

It appears that during the year 1829 there were distributed at Athens, of books furnished by the Agent,

3,065 copies, and at Patrass 5,050 more, making a total of 8,113.

Of the Hebrew-Spanish Psalter, published by Rev. Mr. Schauffler at the expense of this Society, about 1,200 copies have been put in circulation at Constantinople, Salonica, Broosa, Jerusalem, &c.

The Agent has procured Greco-Turkish Scriptures of the British and Foreign Bible Society's Agent, and delivered them to American missionaries as they had need of them. Other copies in Turkish, Arabic, Italian, Armenian, &c. have been procured and delivered, where they seemed to be required, in Turkey and Syria.

Besides these numerous and various books provided by the Agent, he received and disbursed funds forwarded for preparing new versions of the Scriptures. Thus the Armeno-Turkish Old Testament, prepared by the Rev. Mr. Goodell, American missionary at Constantinople, and the book of Psalms, translated by the Rev. H. G. O. Dwight, of the same station, are in course of publication at Smyrna. The Hebrew-Spanish version of the Old Testament, revised and prepared for the press by the Rev. Wm. G. Schauffler, of the same mission, is in press at Vienna, Austria. It was found on inquiry that it could be printed at much less expense there than at Constantinople, and at the same time be better executed. Mr. Schauffler superintends the publication in person at Vienna. For all these translations there is a large prospective demand, and by those who are in perishing need of instruction. Learning of the pecuniary embarrassments in our country, and fearing that the aid promised for carrying these works through the press might fail, the Agent wrote an importunate letter, which will be found in the Appendix. The Managers indulge

the hope that they shall be so furnished with means by the Auxiliaries that these publications may be prosecuted without delay.

During the year the Agent, Mr. Calhoun, has made a rapid visit to Egypt, and from thence a land journey into Syria, visiting the missionaries at Jerusalem and Beyroot. At Alexandria he found a box of Bibles in the hands of the American Consul, presented several years since from England, for the use of Mr. Wolff, the Jewish missionary. By permission these books were sent to Beyroot, where they were much wanted by the American missionaries. At this latter place the missionaries have printed the book of Psalms in Arabic, at the expense of this Society. It makes a neat volume and is much wanted. In parts of the country north of Beyroot there is a considerable demand for the Greek Scriptures, and one of the bishops favours their circulation.

In the island of Cyprus, where an American mission is established, the Greek Scriptures have been extensively circulated, and without opposition. From the Rev. Mr. Pease, one of those devoted labourers, a full and interesting account of these distributions has been furnished under date of May last. The communication will be found in the Monthly Extracts for November. The Managers are pained to learn, that since the above date Mr. Pease has been removed by death.

It is expected that the agent, Mr. Calhoun, will return to the United States early the ensuing summer, and spend the year in visiting our Auxiliaries. He can do this for a season with much profit and still prosecute the work entrusted to him in the Levant, by correspondence with missionaries and others familiar with his operations.

### **Mahrattas.**

From the missionaries among the Mahrattas no direct intelligence has been received during the year, but will be looked for early the coming year. This mission has now four stations, and a large portion of the Bible well translated into the Mahratta tongue.

### **Madras.**

Here the Rev. Messrs. Winslow and Scudder are stationed, and have an extensive printing establishment. Dr. Scudder spends much of his time in visiting the surrounding country, preaching the Gospel, and distributing books. Interesting statements were presented in the last Report in relation to what he had accomplished. Since the last anniversary, further communications have been received from these missionaries, expressing their gratitude for the grants already made them, and asking for still further assistance. In their last joint letter they write that, "Had we the means, we would immediately put to press an edition of 50,000 copies of such select portions of the Scriptures as we deem best adapted to the necessities of the people." By portions they mean separate books, like Genesis, Isaiah, the Gospels, &c. While generous aid is furnished by the Madras Bible Society, and the British and Foreign, to which that is Auxiliary, they still need liberal contribution from their brethren in the United States, in order to meet the very unusual demand for the written word in that region. The following extract from their last communication will enable all who feel an interest in the object, to form their own judgment as to the application made:

"The land, in its length and breadth, is open before us for the distribution of the Bible. Viewed in all its bearings, there is probably no

place in any part of the world (a region of country embracing a population of *seventy-five* millions under a christian power) which affords so many facilities for its distribution as India. There is not so much as one impediment in the way. The government under which we live are favourable to our operations; and we rarely go with this precious volume to a city or town of any magnitude, where the people do not come in crowds to obtain it. To say nothing of our distributions in this city, we have in a little more than one year given away on our tours above *twenty-five thousand portions* of the word of God. A small number, indeed, among so many, but it is a beginning. With the exception of one thousand New Testaments, and two or three thousand gospels, which we purchased at your expense, what we have distributed have been given to us by the Madras Bible Society. This Society has done nobly, but our resources from that quarter must soon be dried up, unless the Society receives a much larger amount of aid than it has hitherto realized. Of late it has been so much in debt that its operations have been partially suspended. A supply of £1,000 and 2,000 reams of paper, together with what it has obtained by an earnest appeal to the christian public in this presidency, have relieved it temporarily from its embarrassments, and only temporarily. It would be so if it were to attend but to the wants of those speaking the Tamul language. How much, then, will it be increased in its attempts to benefit the twenty millions, at least, who speak the Telooquo, Conause, and Malagalein embraced within the sphere of its operations. We are of opinion that if the British and Foreign Bible Society were, for three or four years at least, to give us annually £5,000, with a proportional quantity of paper, and you to make a similar grant, we should not have more than is needed for a full supply of their wants. The Madras Bible Society have asked of the Parent Society in England £5,000 a year. We have asked and still beg to ask of you \$20,000 a year to begin with. Indeed we dare not ask less. In view of the responsibility under which we have been placed, the responsibility of standing between these our dying fellow-men and Him with whom they have to do, we feel constrained to call upon you to fill the censers which are in our hands with the fire and incense, that we may run quickly unto the people, and stay the plague which is abroad among them.

A further request has been made in course of the year from the Madura mission; which received supplies of the Scriptures through the mission at Madras. The

aid solicited is for paying for the transportation of books, employment of native assistants as distributors, and travelling expenses. The following extracts will show the facilities presented for diffusing the word of God in that region :

Besides our ordinary distributions from our own doors and in travelling from village to village, we have taken advantage of many of the habits and customs of this people, which greatly facilitate the distribution of books. At a certain season of the year the head men and accountants of the different villages, and their retinues all assemble at places appointed by the collector, to meet the officers of government for the transaction of business, when, with but little effort, we can distribute great numbers of Scriptures and Tracts to one of the most intelligent and influential classes among the people. They are supplied almost invariably at their own request, and we have through them pleasing evidence that the contents of our books have become extensively known, and in some instances have carried conviction to the mind and heart.

The frequent occurrence of feasts, at which multitudes assemble, also affords us many good opportunities for distribution. Though mad upon their idols, during the intervals which occur in the exhibition of heathenish pageantry many are found ready to listen to preaching or reading and to receive books. But the most favourable time occurs when, the feast having ended, the people are about to return home. Then, by taking our stations at a little distance from the village, on the different roads belonging to it, we can with but little trouble send our messengers of peace over a great extent of country.

It is customary among the people to hold bazaars or fairs regularly in different places within a circumference of 20 miles, on every day of the week. This is common throughout the district. At these fairs a multitude of those who wish to trade assemble, not only from the immediate vicinity, but also from a great distance. We are making it a business to visit these bazaars either ourselves or by our catechists, for the purpose of distributing. By improving these facilities, the number of books which we have distributed has become very large.

### Ceylon.

From this station the Managers have not received direct intelligence of late, further than what pertains to

funds. Those for circulating the Scriptures are wholly exhausted, and others greatly wanted. Particulars as to distributions will doubtless be forwarded soon. It will be important to make early remittances next year, as none were made last year, and the Bible presses must be idle until they are received.

### **Northern India.**

No direct information has been received from this station since the letter published last year from the Rev. Mr. Wilson from indirect sources.

The Board have paid \$1,000 towards circulating the Scriptures in that quarter of the world, and hope to be able to do still more the coming year.

### **Batavia and Borneo.**

Within a short period a letter has been received from the Rev F. B. Thompson in behalf of the Borneo mission, asking for \$2,000, to enable him and his associates to procure and distribute the Scriptures in the Dutch, Malay, and Chinese languages. In the cities and villages which they enter they find many speaking and reading the above tongues, and have a free access to them.

### **China.**

Such has been the disturbed relation between the Chinese and foreigners the past year, that little has been effected in the way of circulating the Bible. It should be a matter of devout supplication that the Lord would overrule these present agitations for the introduction of Divine truth among that populous people. However great may be the wrong on the part of foreigners in this contest, God, while he punishes the aggressors, can cause it to turn out for the furtherance of the Gospel.



## Africa.

In a letter from the Rev. J. L. Wilson, missionary at Cape Palmas, written in June last, your Board have been gratified to learn that 1,000 copies of the Gospel by Matthew have been printed in the Grebo language from a translation recently made. A copy of this Gospel has come to hand. The Acts of the Apostles are also in the course of translation, and will soon be ready for the press. Although the number who can read is now comparatively small, yet the children in schools are making such progress as to promise a large number soon who can read the word of God for themselves and for their benighted relatives and countrymen. To the 1,000 dollars already furnished for this translation, a further grant is solicited towards publishing other portions soon to be ready. •

## Sandwich Islands.

From this interesting field good tidings continue still to come in relation to the Bible. A few extracts from a communication written by the missionaries to your Board, will satisfy all the friends of the cause that they are called upon to continue their assistance. After stating the desirableness of having a uniform edition of the octavo Bible printed of 10,000 copies, the missionaries say,

Before such aid can be reasonably expected from you, it will be necessary that you be informed how much a large edition of the entire word of God is needed in the islands, and how much more urgently it will be likely to be called for hereafter. I remark, therefore, that an edition of the entire Bible is most pressingly called for in the islands at the present time. In order to enable you to perceive this, it will be necessary to direct your attention to two particulars: 1. The state of our native schools; and, 2. The state of religion.

The native schools are chiefly composed of children from four to fifteen years of age. These schools are pretty regular in their operations, and many of them taught with considerable efficiency. Some are taught by graduates from the seminary, who are generally worthy and many of them pious young men; and those schools which are not taught by these graduates are either under their care or that of some one of the missionaries. Our entire school system has been much improved within the last two or three years, so that *nearly all* the children in the nation attend a school of some sort pretty regularly. On the island of Mani the children over four years of age are required, by a law of the governor, to attend school five days in the week. Another fact is, that the *children* learn to read their own simple and beautiful language with amazing facility. The best readers, and in fact the only good readers in the nation, are among the children. Large numbers of children and youth also are making rapid advances in various elementary branches of learning. The boys and girls in our seminaries are quite equal to those of a similar age in the common academies and higher schools in America. At all the stations there are children who have attained to such a degree of mental discipline and general knowledge as to enable them far to outstrip the adults in acquiring a knowledge of the Bible or any other book. But a most cheering fact is, that some hundreds of these children during the late revival have afforded such evidence of piety as to lead to their adoption into the visible family of Christ, and hundreds more are more or less serious. Such has been the general prevalence of religious feeling, that comparatively little open immorality is now observable among the children.

It is probably not far out of the way to say there are 12,000 children (we have no very accurate data to calculate upon) now in the islands capable of reading and receiving instruction from the printed Bible, if they had it: that is, an entire edition as large as can be printed at the mission presses, could be *now* profitably distributed among the children of the Sandwich Islands. I said profitably, this is not strong enough. It is questionable whether Bibles could be distributed in any country, or among any class of mankind, with more animating prospects of usefulness than among these children and youth.

After giving much cheering information as to schools, morals, and the religious state of the islanders, the writer concludes in relation to the Scriptures as follows:

We have now hundreds of applications for Bibles and Testaments, and from those who would be likely to read them, and have none to meet the demand. They say, "When you get a supply, lay aside one for me, lest they be all disposed of before I hear of it. Don't forget me; my name is \_\_\_\_\_."

You see, then, my dear sir, a good reason why the demand for the Scriptures among these islanders is very great at present. The supply we have in immediate prospect will be as a drop in the bucket, compared with what is immediately needed and called for. Will not the American Bible Society then come once more to our aid, and print a large edition of the entire word of God as soon as possible? In the name of thousands of bright and promising children and youth, of tens of thousands of adults, who need and desire the Bible; in the name of my brethren, and above all, of our common Master, whose we are and whom we serve, let me beseech you to fill this land with Bibles.

I have spoken of the demand as it now exists; but if our work prospers as hitherto of late, the demand will be much greater before an edition of the entire Bible can be printed.

To meet demands like these \$2,500 have been forwarded the past year. But this is but a small part of what is greatly required. Will not those Auxiliaries which have it in their power enable the Board the coming year to make far more liberal appropriations?

### Foreign Bible Societies.

The British and Foreign Bible Society, though still the object of assault from various quarters, continues to be greatly favoured of the Lord. The receipts of the thirty-fifth year, as given in the last Report, were £105,255 2s. 11d. The number of books issued in the same time were 658,068 copies, 240,792 of them from depôts abroad.

For the purpose of giving the Scriptures a wide circulation among the "schools for the poor of every kind," the Committee have agreed to sell the Bible which costs 2s. 6d. at 18d. and the New Testament which cost 1s. 1d. at 6d.

"It is to be distinctly understood (they say) that the object in view, in this great reduction in price, is to benefit the poor, and to facilitate the possession of the Holy Scriptures by every young person in Sunday and other schools throughout the kingdom." These distributions are to be made, as they should be, through local Auxiliary Bible Societies.

This Society has an important dépôt in France, under the direction of Mr. De Pressense. The issues from this dépôt amounted the last year to 121,412 copies. Of this number 74,124 were distributed through the medium of 58 colporteurs, and in 52 departments. The following paragraphs from one of Mr. De Pressense's communications will show the judicious character and the useful labours of these colporteurs :

"Let me earnestly entreat you, and the members of your Committee, to recommend in their prayers to the Author of every good and perfect gift, our colporteurs, that they may continue to manifest that zeal, wisdom, and prudence which has hitherto marked their course in the different paths which they have to tread. While on this subject, I can testify that not one of them has been prosecuted by the authorities; and if any have been compelled to appear before the magistrates in consequence of false accusations brought against them by the priests, they have been fully acquitted; and their conduct has been found so free from blame in all respects, that no hindrance has been thrown in the way of their carrying on their labours. Two of our colporteurs visited a small town in the neighbourhood, where they circulated copies of the Scriptures, and recommended their perusal. Their simple addresses were so much blessed by the Lord that ten persons were induced to read the sacred volume; and to the glory of God be it said, the perusal has been made instrumental to their *conversion*. This is a delightful proof of the efficacy of the Holy Scriptures."

The French and Foreign Bible Society issued the past year 37,539 Bibles and Testaments, and had an income of 47,286 francs.

The Paris Protestant Bible Society issued in the same time between five and six thousand copies among protestants, and had an increase of about 30,000 francs. From the three sources mentioned there must have been more than 164,000 copies of the word of life circulated in the course of one year in France. Let the prayers of all who love the Bible ascend for a blessing on these distributions.

From the Agent of the British and Foreign Bible Society in Germany, Dr. Pinkerton, the following statement is made in relation to the dépôt at Frankfort:

"Our issues during the past year have been larger than those of the preceding year. They amount to 48,350 copies of Bibles or Testaments, viz.—German Lutheran Bibles, 6,793 copies; Polish, Bibles, 1,405; Bohemian Bibles, 1,351; Hungarian Bibles, 800; German Lutheran Testaments, 13,527; ditto with Psalms, 3,445; Polish Testaments for Protestants, 1,436; German Testaments for Roman Catholics, 9,039; Polish Testaments for Roman Catholics, 1,504; Bohemian Testaments for Protestants, 3,500; Russ Testaments, 550; Servian Testaments, 200; Hungarian Testaments, 2,000; ditto with Psalms, 1000; Lithuanian Testaments, 70; together with 1,731 Bibles and Testaments in Hebrew, Greek, Latin, Italian, French, English, and other dialects. Of these 48,350 copies, 35,176 were for circulation among protestants; 11,443 for Roman Catholics and members of the Greek Church; and 1,731 copies for Jews and Christians of different denominations.

In Belgium extensive distributions have been made by the Bible Societies there, and by the Agent of the British and Foreign Bible Society. The latter has seven colporteurs employed, who have good success, though much opposed by Catholic priests.

From St. Petersburg, in Russia, nearly 12,000 copies have been distributed by means of funds furnished by the British and Foreign and the American Bible Societies.

In relation to the Agency of the British and Foreign

Bible Society, in Sweden, the following statement is given :

"During the year 1838 an edition of 5,000 Bibles in Finnish, and one of 5,000 New Testaments in the same language, have been completed; but no new editions of Swedish Bibles or Testaments have been required. 2,500 Swedish Bibles, printed on better paper than formerly, and with English ink, are nearly completed, and we have a supply of the same paper for 2,500 more.

"3,540 Bibles and 9,343 New Testaments have been issued during the year; in all, 12,883 copies in Swedish and Finnish. This amount, added to former issues since the formation of your agency, makes a total of 25,320 Bibles, and 78,394 New Testaments, or together 104,214 copies. We have now on hand 12,076 copies of all kinds.

The Danish Bible Society distributed last year 510 Bibles, and 3,330 Testaments.

The situation and prospects of the Central Prussian Bible Society will be learned from the following extract :

"Since the formation of the Society, namely, 2d August, 1814, to the end of 1837, the Central Prussian Bible Society has put into circulation 186,721 Bibles and 58,141 Testaments, which, added to the copies distributed by the Auxiliary Bible Societies, make a grand total of 866,022 copies of the sacred volume issued by the Bible Societies in the Prussian dominions to the before-mentioned period.

"Between the first of January and 1st October 1838, the Central Prussian Bible Society in this city distributed 9,780 Bibles and 502 New Testaments; and the issues of the Auxiliaries during the same time were rather above than under 24,000 copies; so that on the 1st October last, the number of Bibles and Testaments circulated by the Prussian Bible Societies may be computed at 900,304 copies.

"In this amount it must always be remembered that the new Testaments distributed among the Prussian troops are not included, towards which the British and Foreign Bible Society have most liberally contributed."

In Portugal the Rev. Mr. Whittlesey is preparing a

revised edition of Almeida's Protestant Portuguese New Testament. Few distributions, however, can be made there, or in Spain or Italy. No efforts are spared on the part of the priesthood to prevent the access of perishing men to the written word of God.

The distributions of the British and Foreign Bible Society, through their Agents in the Levant, are extensive and growing. Many copies are procured from their depôts by the Agent of the American Bible Society, whom they consider a "valuable co-operator."

The following is an extract of a letter to the British and Foreign Bible Society from the Rev. Dr. Wolff, in relation to books furnished him in his travels :

"I really was very remiss in writing to you, and thanking the Committee for the Bibles granted to me, which I circulated in places where certainly the word of God never was circulated before : first, among the learned Mullahs of Zubeyd in Yemen, a place whose inhabitants were the first who professed Mohammedanism, when Mohammed arose ; second, among the Arabs in the mountains of *Borra*, near *Sanaa*, who have the name of *Nasraan*, i. e. Christians, for their ancestors were Christians converted by Paul ; third, among the children of Hobab, in the mountains of *Aseer*, and their brethren the Rechabites, near *Sanaa* ; fourth, to Ibrahim Pacha, commander-in-chief in Arabia ; fifth, to the Governor of Loheya ; sixth, to the Imaum of *Sanaa*, and the Jews of *Sanaa* ; seventh, among the children of Joktan and the Wahabites ; eighth, among the Abyssinian monks. The Bible was read by the Arabs in the desert, in the presence of M. Devoux and myself."

The cause of the Bible in India seems to be everywhere prosperous. From Bombay, Madras, Columbo, Siam, Singapore, and Calcutta the sacred word is sent forth in various tongues.

The Rev. Mr. Robinson, at Bankok, writes the British and Foreign Bible Society as follows :

"The kingdom of Siam itself furnishes a wide and

Bible Society, in Sweden, the following statement is given:

"During the year 1838 an edition of 5,000 Bibles in Finnish, and one of 5,000 New Testaments in the same language, have been completed; but no new editions of Swedish Bibles or Testaments have been required. 2,500 Swedish Bibles, printed on better paper than formerly, and with English ink, are nearly completed, and we have a supply of the same paper for 2,500 more.

"3,540 Bibles and 9,343 New Testaments have been issued during the year; in all, 12,883 copies in Swedish and Finnish. This amount, added to former issues since the formation of your agency, makes a total of 25,320 Bibles, and 78,394 New Testaments, or together 104,214 copies. We have now on hand 12,076 copies of all kinds.

The Danish Bible Society distributed last year 510 Bibles, and 3,330 Testaments.

The situation and prospects of the Central Prussian Bible Society will be learned from the following extract:

"Since the formation of the Society, namely, 2d August, 1814, to the end of 1837, the Central Prussian Bible Society has put into circulation 186,721 Bibles and 58,141 Testaments, which, added to the copies distributed by the Auxiliary Bible Societies, make a grand total of 866,022 copies of the sacred volume issued by the Bible Societies in the Prussian dominions to the before-mentioned period.

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"The kingdom of Siam itself furnishes a wide and

interesting field for the distribution of the word of God; and perhaps there is not another heathen nation where there is so great a proportion of readers, and who are at the same time so accessible. We are going on with the translation of the Scriptures into the Siamese language as fast as we are able."

Another correspondent of the same Society at Calcutta makes the following communication:

"Since my last communication our anniversary meeting has been held. The Lord Bishop presided, and advocated the cause of the Society with his usual ability and devotedness to the interests of the institution. In the Report, which you have received ere this, you will find a deeply interesting document; it details operations which display a zeal and activity equal, if not surpassing, the best days of the Bible Society in heathen India. May it abide! The meeting was characterized by a spirit of piety and devotion, and was refreshing and encouraging to us all. Oh, my dear sir, how delightful it is to contrast that meeting with the almost exiled condition of the first advocates of the Bible in India. Who, on looking back at these achievements, (for they deserve the name,) can help exclaiming, 'What hath God wrought!' And who that is cheered by the prophecies of the Bible, but can look forward to the day when all the millions of India shall be swayed by the truth, and worship the one Saviour of the Bible! 'O Lord, send now prosperity,' is, I have no doubt, the prayer of you, and of your Committee, as it is ours."

At New South Wales, at Van Dieman's Land, as well as at Cape Town, Graham's Town, and Sierra Leone in Africa, increasing opportunities are presented for circulating the word of life.

### Conclusion.

In drawing the Report to a close, the Managers feel impelled, after a review of the preceding details, to express both their gratitude and regret. They would be grateful to the Author of all good, that in a year so

marked by prostration of business and pecuniary embarrassment, there has been no falling off, but rather an increase of funds compared with the previous year. They would be grateful, also, that in relation to books, an increased number have been distributed, and that many of them have gone to our remote territories, where, in the absence of a preached Gospel, as is often the case, they are peculiarly needful. They would also express their devout thanksgivings for what they have been enabled to do in causing the sacred volume to be published and dispersed abroad. It is a pleasing reflection, that many a family, not only in Texas and Brazil, but in Southern Russia, in Greece, in Syria, in India, and in the islands of the ocean, which commenced the year without a Bible, have, through the efforts of this Institution, since been furnished with that sacred blessing.

On the other hand, it is matter of deep regret to the Board that, for lack of means, they have been obliged to leave so much undone which invited attention and promised success. Had they been furnished with one third more of income than they received, all would have gone to the best of objects to which funds can be applied—the printing and distribution of God's revealed truth.

But leaving the past and looking at the present, there are also circumstances both encouraging and disheartening. There are in almost every part of the land warm, enduring friends to this Institution; there are local Auxiliaries whose aid is undiminished by commercial derangements, and whose desires and daily prayers are that the word of God may have free course, run, and be glorified. There are, again, others who once engaged in supplying the needy around them with the Bible, and who furnished

means for dispersing it abroad, but who have for the last few years become inactive and apparently tired of their work. In the synopsis given of the receipts and distributions in the different States there are seen instances of painful apathy in this good cause. The appearance of this apathy would be still more disheartening were it not for the hope that it is transitory. In the rapid growth of our population, in its farther and farther dispersion over the prairies and through the wide-spread forests of the West, there would be little prospect of keeping this multitude supplied with the Bible, were it not for the hope that when better times shall come the friends of this book will arise and put forth new efforts for its diffusion.

In looking beyond our domestic labours and limits to the great foreign fields which this Society is called to occupy, every thing is full of promise. Missions of various denominations represented in this Association are now widely established, and have made such progress in translating the Scriptures that thousands of copies in different tongues can now be freely circulated, and in all future time opportunities must be presented more and more numerous and inviting, for extending these distributions. While these missions are multiplying in almost every mohammedan and pagan country, the facilities for international communication are also increased to an extent unknown and unanticipated heretofore ;—men of the remotest latitudes are becoming neighbours. The pursuits of commerce and science, as well as the enterprises of philanthropy and religion, are bringing rapidly before us the condition and wants of all the human family.

God is evidently turning and overturning, and preparing himself a way among the nations. The recent changes

and softened policy manifested in the great Turkish empire give promise of still further reforms in the musselman's views and habits. Throughout those regions where most parts of the Bible were penned, the protestant missionary can now reside or travel unharmed, can mingle freely with the christian sects yet lingering there, and which, for want of the Bible, have gone far astray. It is hardly possible that many years can elapse before a wide field for distribution is there presented. How important that this field be occupied early and extensively. In addition to the benefit there conferred, what new light for us all will be thrown on the sacred page, when studied by learned and holy men in sight of the very mountains, streams, lakes, and other imagery portrayed by the inspired authors.

Populous, secluded China, too, seems to be approaching a period in Divine Providence when changes must come. Her exclusive policy, ancient as it is, cannot, to human view, be of much longer continuance. The spirit of adventure of which some of her own subjects partake, and every thing belonging to the age, is against such an unsocial condition. Events are even now transpiring on her coast involving, no doubt, much of injury and crime on the part of others, but which will be overruled by Him who causes the wrath of man to praise him, for the good of that people and the world. This unwonted war with a great christian power, under an all-controlling Providence, may result in fixed treaties, mutually guaranteed rights, and more extended national intercourse. Should such be the end of this conflict, the missionary, the messenger only of peace, is at the door with his newly-acquired tongue, his translated Bible, and other means of usefulness. He is ready to be spent in

doing good to the bodies and the souls of those crowded millions who for so many ages have been suffering and perishing for lack of knowledge. His steps have been guided thither, and there he has been permitted to study, by the same overruling power which now directs cabinets and armies—he has, it is believed, a great and good work before him.

The numerous population of Borneo and other people still which have long been in darkness, are beginning to receive the light of revelation.

With so many present and prospective facilities for diffusing this light, how does it become the members of this Association to watch the signs of the times, and be diligent. Surely great responsibilities are thrown upon them. Wherever the way is open to receive the Bible, such is its paramount importance that it must be furnished to the extent of our ability, or great guilt will be incurred. Unto whomsoever much is given, of them shall be much required. May those who value this book and its truths above all price ponder that equitable rule of the Saviour, and under its admonitory teaching enter on the duties of another year.

# AMERICAN BIBLE SOCIETY

IN ACCOUNT WITH ABRAHAM KEYSER, TREASURER.

DR.

To Cash paid for Printing Bibles, Testaments, Reports, and

Extracts, . . . . .	\$13,585 58	
Binding, . . . . .	27,938 78	
Printing and other Paper, . . . . .	12,001 04	
Stereotype Plates, and furniture for the same, . . . . .	5,810 51	
Packing Boxes, . . . . .	411 32	
Postage, and other incidental expenses, . . . . .	521 19	
Repairs, Cleaning, Oil, and Fuel, . . . . .	453 10	
Fire, and Marine Insurance, . . . . .	1,846 20	
		\$62,567 72
Services of Treasurer, Corresponding Sec- retary, General Agent, Keeper of Depo- sitory, Clerks, and Editor, . . . . .	7,556 62	
Freight, Cartage, Cooperage, &c. . . . .	240 96	
Expenses of Anniversary, Distributing Re- ports, and Extracts, . . . . .	110 00	
Travelling Agents, and Visiting Auxiliary Societies, . . . . .	10,087 44	
Collecting Drafts, and Discount on Un- current Money, . . . . .	1,176 70	
Counterfeit Notes destroyed by the Audit- ing Committee, . . . . .	30 00	
Taxes on Society's House, . . . . .	308 20	
		19,509 92
Grant A. B. C. F. M. for Madras, . . . . .	1,100 00	
" " for Sandwich islands, . . . . .	2,500 00	
" B. F. M. Presbyterian Church for Northern India, . . . . .	1,000 00	
" Miss. Soc. Methodist Episc. Ch. for translating Genesis, Exodus, and Isaiah, into the Mohawk, . . . . .	375 89	
Rev. S. H. Calhoun, Agent at Smyrna, for services, and for Sacred Scriptures dis- tributed by him, . . . . .	5,573 90	
		10,549 79
British and Foreign Bible Society, for books purchased of them, exchange, &c. . . . .	1,000 00	
Books for the Library, . . . . .	62 50	
Blount Co. Bible Society, Tenn. . . . .	25 00	
Money lost in Transmission, credited by order of the Board, . . . . .	108 93	
Sunderland Bridge Company, for repair- ing bridge, . . . . .	30 00	

Amount carried forward,

\$93,853 86

<i>Amount brought forward,</i>		\$93,853 86
To Cash paid Interest on Sundry Loans from Auxiliary Societies,	\$623 36	
300 Copies 8vo German Bibles in sheets,	304 87	
		<u>2,154 66</u>
Total Payments,		94,782 09
Balance from April 30, 1839,		<u>1,120 57</u>
		95,902 66
Balance to new Account,		<u>1,452 43</u>
		\$97,355 09

## CR.

By Cash received to Constitute Ministers Directors for Life,	\$150 00	
" " Members "	150 00	
" " Laymen Directors for Life,	450 00	
" " Members "	1,606 50	
		\$2,356 50
" Donations from Auxiliary Bible Societies,	21,002 31	
" Societies not Auxiliary,	2,257 00	
" Individuals,	4,401 15	
" Hampden Co. B. S. Mass.		
by inhabitants of Springfield, for support of Rev.		
S. H. Calhoun,	319 64	
" Congregational Collections,	3,980 45	
" Annual Subscriptions,	60 00	
" Legacies,	7,235 14	
		39,255 69
" For Foreign Distribution, generally,	2,359 60	
" among the Heathen,	65 50	
" Texas,	100 00	
" China,	20 00	
" India, Dutch Ch. Miss.	17 50	
" Northern India,	163 00	
" Sandwich Islands,	2,036 00	
" Madras,	1,096 70	
" Buenos Ayres,	20 00	
" Syria and Palestine,	503 00	
" Brazil,	36 00	
" Russia,	1 00	
		<u>6,418 30</u>
Total Gratuitous,		48,030 49
<i>Amount carried forward,</i>		\$48,030 49



<i>Amount brought forward,</i>		\$48,030 49
By Cash received from Auxiliary Bible Societies, for Bibles, &c.		\$36,687 38
“ “ Societies not Auxiliary, for do.		4,774 09
“ “ Individuals, for do.		2,996 10
“ “ Depositories, for Sales of Bibles, &c.		1,864 56
“ “ Returns for Bibles donated,		462 82
“ “ “ from Travelling Agents,		64 80
“ “ Interest on Loans by sundry Auxiliary Bible Societies, credited on Bible Account,		623 36
“ “ Dividend on Sunderland Bridge Stock, and U. States' Stock,		118 49
“ “ Rents from Printer and Binder,		1,720 00
“ “ Proceeds of Window Blinds and Shutters,		13 00
		<hr/> 49,324 60
Total Receipts,		\$97,355 09

We the subscribers, a Committee appointed by the Board of Managers of the American Bible Society to audit the accounts of the Treasurer, do report that we have examined the accounts and vouchers exhibited to us for the 24th year of the Society, and find the same correct; the receipts from all sources being ninety-seven thousand three hundred and fifty-five dollars and nine cents, and the payments being ninety-four thousand seven hundred and eighty-two dollars and nine cents, to which are added eleven hundred and twenty dollars and fifty-seven cents, the balance against the Society of the last year, making in all ninety-five thousand nine hundred and two dollars and sixty-six cents, and leaving a balance to new account in the hands of the Treasurer of one thousand four hundred and fifty-two dollars and forty-three cents, which balance consists of

Bills Receivable, which are unavailable,	\$562 43
Texas Money,	747 50
Counterfeit and Broken Bank Notes,	142 50
	<hr/>
Total,	\$1,452 43

The Treasurer has also in his possession one share of the Sunderland, Mass. Bridge Company, bequeathed by Nathaniel Smith, deceased; five shares of stock in the American Insurance Company of Philadelphia, and a certificate of loan for six hundred dollars to the Chesapeake and Delaware Canal Company, bequeathed by John W. Claxton deceased. The foregoing is a correct abstract of said accounts. We further report, that there are claims against the Society unpaid, amounting to six thousand and forty-eight dollars seven cents, and that the Society owes the following loans, the interest upon which is payable in Bibles and Testaments:

Albany Bible Society, N. Y.	\$900 00
Massachusetts Bible Society,	9,470 00
North Carolina Bible Society,	1,197 45
Middlesex Bible Society, Mass.	300 00

CORNELIUS HEYER, }  
 JOHN ASPINWALL, } AUDITORS.  
 B. L. WOOLLEY, }

## APPENDIX.

*Address of the President, Hon. John Cotton Smith.*

Our thanks are due to Divine Providence, my respected friends, for the favourable circumstances under which we are permitted to greet the return of this joyful as well as solemn occasion. Notwithstanding the pecuniary pressure of the season, the operations of the Society have been mercifully sustained. With more abundant means, more would have been accomplished, for many earnest appeals to our beneficence remain, from necessity, unanswered. And here permit me to suggest that our resources would receive a material augmentation from more individual exertion. A cause so sacred demands a personal application to the conscience of every member of the community capable of appreciating its merits. This can be performed only through our auxiliaries; and as we are all presumed to be members of these Societies as well as of the Parent Institution, would it not be well, in this season of mutual felicitation, to give mutual pledges for a more faithful discharge of this indispensable duty? That we may rely on the cordial co-operation of our fair associates throughout the country may be safely inferred from the bright example recently afforded them by the Female Auxiliary in this city. I rejoice with you that a new impulse is given to this noble enterprise in the States of Virginia, South Carolina, and Georgia, and that a union has been happily effected with the Pennsylvania Bible Society. Formed under the auspices of the late venerable Diocesan of the Protestant Episcopal Church in Pennsylvania, that Society was the first in our country to copy the illustrious model of our British brethren, and has steadily and faithfully prosecuted its benevolent design. From this alliance the most gratifying results may be justly expected. Nor can we express too warmly our admiration of the spirit displayed by the Maryland Bible Society in efforts to reinstate the Bible as a class-book in the elementary schools of that commonwealth. It gives me pleasure to state that the resolution which the reverend delegate from that Auxiliary so ably and eloquently defended at our last anniversary is now in a hopeful process of execution, and mainly through the instrumentality of the Society he so worthily represented on that occasion.

The exclusion of the Bible from common schools, allow me to say, is a lamentable proof of the facility, and may I not add the fatuity, with which novel opinions are too often embraced. In this instance some of us can remember, for it took place about fifty-four years ago, that the measure was urged under a profession of reverence for the sacred oracles, and a seeming concern lest their heavenly influence would be lost by being rendered too common and familiar. And thus forgetting the command, "thou shalt teach them diligently to thy children," and, flattered with a promised supply of new and more appropriate school-books, parents most unfortunately suffered the fatal exclusion to be finally effected. This process of outlawry, if I may use the expression, against the rising generation, was the more remarkable as it occurred so soon after the establishment of our national independence, so soon after the "arm of the Almighty had been made bare in the eyes of the nations" for the deliverance of our country!—Blessed be God, the men who, under his holy guidance, achieved that glorious work, had,

in great numbers, been taught the Bible in the common schools; not a few of them were clad in its divine panoply; and all possessed of any reflection whether in the cabinet or in the tented field, all throughout the country, of every sex and condition, who could get access to the Holy Scriptures, searched them faithfully for that consolation which in many a perilous season could be derived from no other source. Would that a history of the American revolution could have been written by one who, like Xenophon, was a distinguished actor in the scenes described, and who, imbued with the right spirit, could illustrate by appropriate facts the influence which animated and upheld the agents in that mighty struggle. In such a work, if I mistake not, the present and future generations would perceive the fruits of early Biblical instruction; and learn the value of the Bible in the day of adversity. They would see the effect of a mother's early faithfulness to the immortal Washington, who suffered not a day to pass over him without consulting his Bible. They would behold in our American Congress, fully exemplified, the union of humble piety with exalted patriotism; a body on whom the whole conduct of the war was devolved, but who nevertheless could anxiously deliberate on the means of obtaining from abroad (such was their estimate of its worth) copies of the Sacred Volume for their destitute and imploring fellow-citizens; in short, they would perceive not only the gallant bearing of a patriot army, but their patient endurance under unparalleled privations, and the invincible spirit displayed by all classes of a suffering people plainly ascribable in no moderate degree to an early and deeply impressed acquaintance with the Bible, through the medium of maternal faithfulness and the common school. And, my respected hearers, if we would long preserve the inestimable boon thus acquired, we must recur to the well-tried expedient by which it was gained. We must restore the Bible to the schools. Who can tell how much of the delinquency which stains our judicial records may be attributed to ignorance of its divine precepts and sanctions? Who can estimate the number of thoughtless parents, a number fearfully increased by the exclusion already mentioned, who neglect or refuse to impress upon their children the duty of attentively reading the Bible, even when it may have been presented to such parents by this Society? But establish it as an exercise in the common schools, and you make every child and youth in the republic acquainted, of course, with a book, which of all others it behooves them to know—a book whose divine origin, if there were no other proof, is demonstrated by its perfect adaptation to every capacity, the humblest and the highest; to the condition of men through every stage and vicissitude of his earthly existence, as well as to his immortal destiny. Who can withhold such a book from the children of our country and be blameless!

In surveying the several sections of the heathen and pagan world to which the aid of this Society is extended in the gift of the Bible, our thoughts are directed, and with no ordinary sensations, to the Sandwich Islands, not only as affording an example of the triumphs of that blessed book, but as the scene of an outrage which, in all its aspects, is without precedent in the history of civilized man. The chief agent in the predatory invasion of a peaceable and defenceless nation, aggravated by an attempt to propagate religion by the cannon's mouth, alleges in his vindication the order of the French king. Other proof of the allegation is required, before we shall believe that a monarch, whose conduct hitherto has inspired respect for his character, could forfeit all claim to that respect by authorizing a transaction so unjust, inglorious, and abhorrent to the spirit of the age! But as this aggression, combined with the indignities and jeopardy to which distinguished American citizens were at the same time exposed, falls peculiarly within the province of international law, which every well-regulated government is equally bound to observe itself and enforce on others,

I shall forbear further to express the sentiments evidently suggested by the unwarrantable procedure. That the good providence of God will render this awful exhibition of the wrath of man conducive to the advancement of evangelical truth, must be the devout aspiration of every benevolent heart. Nor will I detain you by observations on the existing collision between great Britain and China, further than to express the hope we all entertain, that by the blessing of Heaven it may result in preparing the latter for the circulation of the Holy Scriptures throughout her vast population. But suffer me to remark that the condition of the whole of India has recently become a subject worthy of special regard. While we hear of marvellous displays of divine grace in some districts, which are issuing in the conversion of multitudes to the religion of the Bible, in other and larger portions of that country great changes are also taking place, but with results of a less decisive character. With respect to the latter, you are aware that the gross idolatry which sheds its malignant influence over India is so intimately blended with the pride of false science, that both seem destined to stand or fall together. The idols of the Hindoo are not more sacred in his estimation than his monstrous conceptions of geology and other sciences; all are comprised in their *shastres*, and in his view are of equal and infallible authority; but give him the English language, to which he has been heretofore averse, and a moderate acquaintance with English literature soon convinces him of the utter absurdity of his boasted science, and as a direct consequence, the whole fabrick of his faith, theological and physical, falls to the ground. What, then, is his position? Having renounced *caste* and abjured his idols, does he at once acknowledge the God of the Bible? or, distrusting all creeds, is he inclined to sit down in hopeless unbelief? This has become a momentous inquiry. It would seem by late intelligence received from the foreign secretary of the London Missionary Society, that as the British authority is extended and confirmed throughout India, the native inhabitants now manifest an increasing disposition to adopt English customs and manners, and particularly the language of their rulers. Those especially, and their number is not small, who look for places under the government, are acquiring with great diligence a knowledge of the English tongue and of the literature it embodies. The effect of the whole is what might have been anticipated; numbers throw off the chains of a degrading superstition, and exult in their deliverance. But, while some eagerly embrace the liberty of the Gospel, a large majority fail to exhibit the evidence of genuine renovation. Here then is a wide field for the exercise of christian philanthropy, for the labours of active and faithful missionaries, and, above all, for multiplied copies of the English version of the Bible. The last must be indispensable, not only as the unerring rule of faith and practice, but as the correct standard of the English tongue; comprising also, as it confessedly does, more perfectly than any other translation, the true spirit and the incomparable beauties of the originals. The thought is indeed delightful, that at no very distant day an entire revolution will pervade that widely extended territory; by which the odious distinctions of *caste*, the thralldom of woman, the rites of a senseless and bloody superstition, and all the abominations of Hindooism will be swept away, and in their place shall appear social order, domestic enjoyment, the institutions of pure religion and of sound learning, christian temples filled with devout worshippers, colleges and common schools thronged with the rising generation, well furnished with English Bibles, and the same precious volume irradiating with its heavenly light every human dwelling. But I must relieve your patience.

In reviewing the events of the past year, we notice with unfeigned sorrow the demise of two distinguished members of this Society, William W. Woolsey, and Timothy R. Green, Esquires; the former originally treasurer,

lastly a Vice-President, and uniformly a devoted friend and patron of the Institution; the latter an eminently active and valuable member of the Board of Managers, whose lamented departure in the prime of life and in the midst of extensive usefulness, there is consolation in believing, was but the passage to a brighter and better world.

Thus, my respected friends, we successively pass off the stage of human life to a new and untried state of existence. He who addresses you is admonished by age and infirmity that his departure must be near; he begs you nevertheless to believe that while life remains his prayers will ascend to Almighty God for his choicest blessings on this Society, and for the successful progress and the eventual and speedy triumph of a cause involving the highest interests of the human race.

On motion of the Rev. JAMES LILLIE, of Rhinebeck, N. Y. seconded by the Rev. BENJAMIN C. MEIGS, missionary at Ceylon,

*Resolved*, That the Report, an abstract of which has been read, be printed and circulated under the direction of the Managers.

Mr. Lillie addressed the audience at considerable length, showing the object of the Bible and its perfect adaptedness to the end designed, the glory of God and the good of man, and that to accomplish this object we must have the Bible, the whole Bible, and nothing but the Bible; specifying, in several particulars, what should not be taken from, and what should not be added to the inspired volume.

Mr. Meigs observed as follows: Since ascending this platform, Mr. President, I have been requested to second the above resolution, and to occupy a few moments of your time. It is now almost a quarter of a century since I left my native country for the distant island of Ceylon. At that time your Society was not in existence. I there heard of its formation, and it rejoiced my heart, and cheered me in my work among the heathen.

I knew this venerable man, now in the chair, in my youth; and have often seen him at my father's house; and I now find him, on my return, President of this Society. A station, in my view, of the highest honour—yea, more honourable in the sight of God, than that of queen Victoria on the proud throne of England.

I have had the honour of having about \$30,000 of the funds of this Society pass through my hands, which has been expended in printing and distributing the Scriptures among the Tamul people. As they cannot appear in person to render thanks to you for your liberality, I stand here this day as their representative, and in the name of nine millions of the Tamul people, I thank you; in the name of many thousand children in our schools who profit by your liberality; in the name of four hundred native converts from among the heathen, who, though babes in Christ, feed upon the sincere milk of the Word, I thank you; in the name of our native preacher, and about one hundred catechists in Jaffna and Madura, who daily profit by the Scriptures you have given them, and thus become qualified to make known the Gospel to their dying countrymen, I thank you. Permit me to say for your encouragement, that the door of usefulness for your Society is *wide open* in that country. Multitudes have been taught to read in our schools. The Bible is more highly prized by the people than it formerly was, and many are beginning to learn that it is the *only book* that points out to the inquiring and anxious sinner the road to heaven.

You are aware that we have important printing establishments both in Jaffna and Madras for printing the Scriptures in the Tamul language. In Jaffna we have four presses that are worked by *double* sets of workmen, so that the presses are in constant operation from early in the morning till ten o'clock at night.

When I left Ceylon your Society was several hundred pounds in debt to us for printing the Tamul Scriptures. And now I have every reason to fear that *the press has stopped for want of funds*. Seven or eight years ago we had not the means of expending your liberal donations as fast as they were made. Now the case is entirely altered, and we can rapidly and judiciously expend your funds to almost any amount.

I hold in my hand, sir, the first copy of the whole Old and New Testaments in the Tamul language that ever was bound in one volume; and I exhibit it with pleasure, as a specimen of the printing and binding of the American Printing Establishment at Madras. Formerly the Tamul Scriptures were comprised in five octavo volumes. Now you behold the whole Bible compressed into one neat octavo volume. Let the Society be encouraged to press forward in this great work, and to assist us to print and circulate the word of God through the length and breadth of that great country.

Rev. Dr. MILLER, of Princeton, offered the following resolution:

*Resolved*, That the practice, already adopted to some extent, of visiting the habitations of the poor, and reading to them select portions of the Bible, is a practice which ought to be widely encouraged, particularly in our cities and large towns.

He said the third resolution was to have been offered by Dr. Campbell, of Albany. He had been requested to read the resolution, as his representative, which he did with great pleasure, not only because of his great regard to his friend, but because he could so cordially enter into the spirit of the resolution. He could only add one word to express his sense of the importance of this resolution. As long as there are so many who have not the Bible; as long as there are so many who are not able to read the Bible if they had it; and he feared a much larger number who, if they have it, and are able to read, have no heart to read—he held it to be the duty of those who love the Bible and the souls of men, and desire to see the Bible circulated, to engage in this work personally.

This resolution ought to recommend itself most particularly to female christians. Our sisters in the Lord are not able to ascend the pulpit, nor even to go to the lecture-room and address a smaller congregation; but all who have a heart for it can go to private families, and there, with all the sweetness and tenderness of those whose hearts are in harmony with the blessed Saviour, read the Scriptures to those who are unable or unwilling to read for themselves. It is perfectly lawful for them to engage in this method of doing good to the souls of their fellow-creatures. He hoped, then, that they, and all christians, would engage in this good work, till man shall no longer need to say to his neighbour, "know the Lord; but all shall know him; from the least to the greatest."

Hon. LEVI LINCOLN, of Boston, in seconding the resolution, said he could most cordially acquiesce in the sentiments advanced by the mover.

On motion of the Rev. THOMAS BRAINARD, of Philadelphia, seconded by JOHN TAPPAN, Esq. of Boston,

*Resolved*, That in circulating the Scriptures, the Old Testament should, as far as practicable, accompany the New, and both be studied in connection.

MR. BRAINERD said, he concurred in the sentiment already expressed, that the Bible—the *whole* Bible, should be circulated. The resolution called upon him, especially, to remonstrate against a usage, now said to be too prevalent, of separating the Old Testament from the New, because the New Testament could be circulated at less expense than the whole Bible. None will contend that the New Testament *alone* ought in no case to be printed and diffused.

When the circumstances of the case preclude the circulation of the whole Bible, let us give a part. To the famished traveller half a loaf is better than none; while it is still true that a whole loaf is better than half. What we oppose is, the practice of holding back a part of the Sacred Volume from those to whom the whole *might* be given. We are not to consult a false economy, and organize our arrangements for giving *only* the New Testament to our fellow-men. If any Societies have acted on this principle, they would do well to remember,—

1. That it is not in accordance with the *plan of God*. While they give the Old Testament last, or never—God gave it first to our race. We know not why He, who could throw moral light into the world with noon-tide radiance, ordained that the breaking dawn should brighten gradually into the perfect day. But so it was. It is not for us to say, that light accumulated gradually, is not best adapted to honor God in the sanctification of men.

2. The practice in question is opposed to the philosophy of human nature. The opinion may be questioned, but it is the settled opinion of the speaker, that nearly all children who ever gain a relish for reading the Bible, are first attracted to it by the simple and touching narratives—the marvellous incidents—the scenes of tender pathos and chivalrous adventure, recorded in the Old Testament. Constituted as children are, the Old Testament is the dimly lighted but attractive vestibule which leads to the radiant temple of Gospel truth.

3. The practice in question is peculiarly ill adapted to meet the wants of the oriental world. In manners, customs, and political institutions, oriental nations are now substantially the same as three thousand years ago. The Old Testament is arrayed in a rich oriental costume. Its bold metaphors, its high-wrought poetry, its adaptation to the enthusiastic temperament of Eastern nations commend it as a pioneer of the Gospels. Let us not withhold a part of the Bible so providentially fitted to attract the attention and charm the hearts of the heathen world.

4. The practice of suppressing, or negligently circulating the Old Testament, is rebuked by *the nature* of the Bible. The Old Testament has its hundred fingers pointing to the New. The New Testament is built, not only on the foundations of the apostles, but of the *prophets*. To give the Bible its highest moral influence, we must not separate truths to which God has given such interesting relations.

5. To withhold the Old Testament is perilous to the salvation of souls. Not because the New Testament fails to reveal a safe rule of duty and a precious salvation by the cross, but because man is spiritually blinded, is the *whole* Bible indispensable. The more defective the moral vision, the more necessary is clear, concentrated, steady light, over the pathway of man. Can the sweet strains of David be shut out from the human ear, can the voice of prophecy be hushed to silence, without peril to the interests of the soul?

6. To withhold the Old Testament when it might be given, is opposed to the *fundamental principles* of the Bible Society. We are to give the Bible, not only without note or comment, but without mutilation. We are to distribute the word of life, not in fragments, but as God gave it to us—in all the soberness of its history, the tenderness of its promises, and the symmetry of its doctrines.

7. It is bad economy of time and money, to distribute the Bible in fragments. We are compelled to investigate the wants of the world, overcome

a reluctance to receive the word of God, and bear the book to every man's door.

When these agencies are all in requisition, and in their nature adequate to supply families with the *whole* Bible, shall we be so stinted in charity as to give but one part of the blessed book?—When, with so little additional sacrifice, we can confer the whole Bible (Heaven's own agent of moral renovation) upon the ignorant and wayward, shall we hold back a part of the treasure?

We have but one generation with whom our march is made to eternity. Shall we grudge the means requisite to give the Bible, unmutilated, to our fellow-pilgrims?

The Bible contains the literature of heaven—of eternity. It is destined to survive in human hearts every other book, and command the ultimate veneration and obedience of the world.

When Sir Walter Scott returned, a trembling invalid from Italy, to die in his native land, the sight of his "sweet home" so invigourated his spirits that some hope was cherished that he might recover. But he soon relapsed. He found that he must die. Addressing his son-in-law, he said, "Bring me a book." "What book?" replied Lockhart. "Can you ask," said the expiring genius, whose fascinating novels have charmed the world, but have no balm for death—"Can you ask what book?—there is but *one*."

No, there is but *one* book that God has given to us—let us give that *one* book unmutilated to the world.

Mr. Tappan said he would second the resolution, with a single remark, "What God hath joined together, let not man put asunder."

### *Address of President Hopkins.*

On motion of the REV. MARK HOPKINS, D. D. of Williams College, seconded by the HON. PETER A. JAY,

*Resolved*, That the duty of furnishing the Scriptures to the young should be deeply felt by parents, guardians, and the conductors of schools.

Mr. PRESIDENT,—I have been requested to present the following resolution. After the very forcible remarks that have fallen from the Chair on this subject, it may be unnecessary to say any thing more respecting it. Still, as it is of unusual importance at the present time, I shall hope for the attention of the audience to some further remarks.

If, sir, we should inquire why it was that this world was made the theatre of redemption, perhaps one reason would be found in the position of man at the very lowest point in the scale of rational existence. When we would measure the range of the human faculties, we first look at what man has done that is vast, at the pyramids and cathedrals he has constructed; and then we turn to the other end of the scale and see him, for example, engraving the Lord's prayer upon a space so minute as to require a microscope to bring it out. And so of the works of God. When we would estimate his power and skill, we first look at the heavens; we point our telescope to the milky way, and see its misty spots disperse into stars, and then we turn to the wing of the insect, to the smallest microscopic animal, whose frame is yet, like ours, a harp of a thousand strings. And so it may be in the moral government of God. It may be that his wisdom, his condescension, his justice, his mercy, will be more illustriously displayed as they are seen to be called forth by the least act of the least moral agent, as it is seen that



the same love that controls all heaven, can be engraved by the finger of God upon the heart of a child. At any rate, the very fact that God has revealed himself to the comprehension of *man*, would lead me to hope that this revelation would be adapted to the mind of the child; that it would be like the light—something provided for the moral, as that is for the natural eye, as soon as it opens.

And here, as it seems to me, is the only question that admits of argument under this resolution. Is the Bible adapted to the minds of children? For if it is, then, in the language of the resolution, the duty of furnishing them with it must be deeply felt.

It is the glory of the christian religion, and one evidence that it came from God, that it is adapted to every form of government and social organization, to every climate, and to every variety of mental and moral cultivation. And can it be that it fails of being adapted to every age? It is true, it is as the fire and the hammer to break in pieces the flinty rocks of heathenism and infidelity, but then it also "distills as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

That the Bible is thus adapted to the minds of children is evident, because it is not, like natural religion, a mere set of inferences, but it is the *word* of God, that is, it is a verbal and a direct communication as from a parent to a child. It has, I know, been thought by some "a thing incredible," that God should make such a communication, or at least that it would require extraordinary evidence to substantiate it. Be it so. The Bible has extraordinary evidence. But to me it seems that such a communication was to have been expected, not only from the condition of man, but from his very nature as a religious being. The simple question is, is man a *child*? Is he *capable* of intercourse with God? If so, why should he be debarred from this intercourse? Has God, in this solitary instance, created a capacity without providing for it the means of gratification? How else could our first parents, even before they sinned, have known that the infinite Being who created them, wished from them, or would even permit expressions of worship? How else could a probation have been instituted? And when sin had entered, how else could the race have known the great facts of redemption and the forgiveness of sin, of the resurrection of the dead and of a final judgment? The whole history of the race shows that when man attempts to seek the true God, if, indeed he ever does, without a revelation, he gropes in the darkness, and is ready to exclaim, with Job, "O that I knew where I might find him." But if God has spoken to man at all, he has spoken to him as a religious being, and of course to every one capable of being religious. There is no more reason why a child cannot receive in a trustful spirit the simple statement of a fact made by God, or obey a plain precept given by him, than there is why he cannot trust and obey his earthly parent. "My son," says God, "give me thine heart." When? Certainly as soon as he is capable of looking up to heaven and saying, "My Father." The Bible reveals God in his parental relation, and chiefly requires of us obedience and trust.

But it is said by the Roman Catholics, and by our republican school committees, some of them at least, that the Bible is a book full of mysteries; that it has given rise to disputes and sects without end, and therefore, that to put it into the hands of a child would rather perplex and confound than benefit his mind.

Now if the principle of this objection were sound, it would justify the Catholics in withholding the Bible from the common people. But it is not sound, for the Bible does not regard man solely as possessed of understanding, but also, and chiefly, as susceptible of obligation, as having a moral nature, and its truths act with a quickening power upon that nature, as light

and heat do upon vegetation. I saw, sir, recently a little plant in a room with but one window, and all its branches grew towards the light. It could not analyze light, but it could feel it; and so can the conscience of a child feel the power of the great precepts and doctrines of the Bible. But if it be said that the moral nature acts only through the understanding, then I say that a child can surely see that it is reasonable for him to obey his father before he can understand his plans, and that this is so far from being derogatory to his understanding, that it is often the best and the only evidence the child can give that he has good sense and is a reasonable child. It seems to me that our rational nature may be very properly employed in discovering our relations to God as practical beings; and how very *reasonable* it is that such creatures as we should trust and obey him in all things! This brings us to the exercise of a filial temper towards God, and makes us all children, little children, yes sir, very little children before the infinite Father of all. There is no right-minded philosopher, there is no experienced christian, who does not feel more like a child as he knows more of the works and the word of God. It is in the exercise of this filial temper that we know the Bible to be true, because we feel it to be true. He that doeth his will shall know of the doctrine, and he who has not come to the study of the mysteries of the Bible in the exercise of this temper knows nothing yet as he ought to know.

But, sir, I would gladly know why those who are so much afraid of mysteries make such a distinction between the word of God and that other revelation which he has made of himself in his works. Did any one of them ever hesitate to show his child a granite cliff lest his mind should be perplexed by the theories and disputes respecting the mode in which granite was raised up through the strata that once lay above it? Did he ever hesitate to show his child the sun-rising or the sun-setting, because he could not yet understand the Copernican system? No, sir; they know that the works of God are of other uses to the spirit of man, than to call forth his intellect in the investigation of their nature and laws. They awaken directly the emotions of beauty and sublimity. There is a spirit in them with which we commune. And so it is with the Bible. It is a good thing to understand the truths of the Bible systematically. I would not disparage that. Let the biblical geologist dig down into the strata of truth, and tell us the order in which they lie—let him, if he will, dispute about that order, and call himself a Huttonian or a Wernerian, let him adopt his "*ism*," but do let the unlettered man and the child feel the beauty, and sublimity, and moral power of those precepts and facts of revelation which God has made to stand as the great mountains. Let the biblical astronomer tell us of central and planetary truths, but let the unlettered man and the child walk in the light of the Sun of righteousness. And, sir, is this the way to produce perplexity, confusion, heresy? In my opinion the first step towards doctrinal union is to bring the Gospel to bear practically upon the hearts of men. We are not sufficiently aware how much a love of the truth assists us in comprehending the truth. Let the mind be early freed from the controlling power of selfishness, and that reluctance to admit humbling and self-denying truth, which is the great ground of heresy, will be done away. Or if error should remain, as perhaps through human imperfection it always will, it would not, as it now does, darken the moral sky, and bear in its bosom the elements of the tempest—it would be only as the light cloud that causes a passing shadow in the general sunshine.

These, sir, are some of the arguments with which I would sustain the resolution. But if facts could be adduced on this subject they would be more powerful than any argument. Here I cannot enlarge, but may perhaps mention a single case in point that occurred recently. It was of a boy only ten years old, a member of a Sabbath-school in Brooklyn, who was

in danger of being shipwrecked off the coast of North Carolina. There was a heavy sea, the ship had struck, and it was every moment expected she would go to pieces. As soon as he was told by his mother the danger they were in, he went to his little cabin, (he was the son of the captain,) and after spending a short time alone, came out prepared to buffet the waves. And what was his preparation? He had lashed tightly about him a few articles of clothing and his Bible. He felt that he should be safer in the waters with his Bible near him. Here is the spirit that we wish to see, and that we may see. Let our children bind the Bible to their hearts, and then whenever they are called upon to cast themselves upon the agitated waters of life, it will bear them above the waves of temptation; the waters of death itself shall not overflow them when they pass through; they shall reach a safe and a happy shore. And here let me say to Sabbath-school teachers, as well as to the friends of this Society, go on, go on, lash the Bible to the hearts of the young, lash it to the heart of this nation, and then the noble vessel that bears our liberties will never founder; she will outride the wildest hurricane that ever blew. But laying aside cases of early conversion, and of strong moral impression, which are the main thing, I wish the ministers of the Gospel present could testify what knowledge of the Bible it is that is blended most intimately with their thoughts, that presents itself most spontaneously, and is most useful for reference and quotation. I appeal to you, my brethren, whether it is not that which you obtained before you were twelve years old, yes, and in many cases before you were six.

If now we add to this the benignant aspect with which the Bible every where looks upon the young, that he who was next to the apostles in usefulness, knew from a *child* the Holy Scriptures which were able to make him wise unto salvation; if we remember that the Saviour took up little children in his arms and blessed them, saying, "Of such is the kingdom of heaven," if we hear him saying, "Verily I say unto you, whosoever shall not receive the kingdom of heaven as a little child, shall in no wise enter therein," it seems to me that our duty on this subject could not be made plainer.

We would, sir, have this blessed book circulated and read every where; read in private, in families, in schools. We would have it read by every body; by the aged, by the middle-aged, and especially by the young; for just in proportion as we can bring its truths to bear upon *their* hearts shall we lay the foundation of a reformation that will supersede the necessity of all others. We shall change the *spirit* of society, and then, whatever is wrong in its external forms will be cast off naturally and without convulsion, just as the chrysalis drops its old covering when its wings are fully grown. Then a just, and therefore a permanent order of things will be established. "The people shall be all righteous, and shall possess the land for ever."

Rev. ROBERT NEWTON, of England, offered the following resolution:

*Resolved*, That the numerous translations of the Scriptures now made, and the many countries opened of late years to receive them, should call forth the gratitude and quicken the zeal of all who are engaged in the cause of the Bible.

In presenting which, he said, I feel that were we convened for any other purpose, as a stranger in your city and country, something in the form of an apology might well be expected of me. But I am free to confess, that, where the Bible is concerned, I feel a sort of instinctive dislike to apologies. Have we not one Master? And can we not engage in one cause together, seeing we are all brethren? Where the Bible is in question, I like not the idea of stranger—I know not that the vocabulary of the British and Fo-

reign, or the American Bible Society, furnishes a word to express the idea of *stranger*—strangers and foreigners we are not. We are not strangers to the Bible, nor the Bible cause. No, we are not strangers, nor even foreigners, “but fellow-citizens with the saints and the household of faith.” A distinguished individual, an invalid, who was very fond of music, asked his daughter to play a favourite air, and while he listened, and observed the tears flow from the eyes of his wife and daughters, he exclaimed, “I am surrounded with an atmosphere of affection.” Sir, I think we may adopt that language here to-day, and that in a higher sense, and say,—We are surrounded with an “atmosphere of affection,”—undying affection—which will live when these bodies go down to the dust, and continue to eternity.

It is asserted by this great Society, that the Bible is a divine book, and that the religion it unfolds is from heaven, and not of men; and that this revelation is duly attested and authenticated. The Bible is based on the rock of eternal truth. It stands like the cerulean arch, and cannot be overturned.

It is also asserted, that it is not only a divine book, but the best of books. Indirectly it is asserted, that if it comes from God, it must be worthy of God. It must be suited to his purposes, and to the circumstances of those for whom it is designed; and this we find to be the fact. And why do we give it that distinctive appellation? Because the Bible is *THE BOOK*, it being the foundation of all other books which are worthy the attention of men; as says an old writer, “The Bible has not only God for its author, but truth for its matter, and salvation for its end.” I remember an anecdote of George III., when an author presented him for consideration an apology for the Bible—after examining it, he said, “I like the book, but not the title—the Bible needs no apology.”

It is also asserted by this great Society, that the Bible is adapted to its end. A contrary opinion would be an impeachment of its Author, as though he had caused a book to be given for the use of man which was not adapted to his necessities. The Bible is adapted to *all* the ends for which it is designed. I remember the words of an eminent saint of a past age: “I am as an arrow flying through the air—a spirit come from God, and must return to God. A few moments I have on earth, to be seen no more. I want to learn one thing, the way to heaven. I hear God has caused this to be written in a book—give me that book.” I am one of these who hold that the Scriptures contain all that is necessary to salvation. You, or I, or any one might put forth a book on any given subject, and might obtain readers; but some readers might not see the force of my arguments, and others might question my authority. But it is otherwise with that book; for wherever that book is found, there is its Author; and wherever that book is carefully and seriously examined, there is the Spirit that dictated it, to assist him that reads—to shine upon the word, and to shine into his heart. In the north of Britain a very worthy individual called on her minister to let him know that she had received the knowledge of the truth. He invited her into his study, and very kindly inquired how she had been awakened, and under what sermon it was. “Sermon,” said she—“Is it the sermon ye’re asking about? It was not the sermon at all, but the text—‘God so loved the world, that he sent his only-begotten Son into the world, that whosoever believeth in him might not perish, but have everlasting life.’”

There are advantages to be derived from this book, sufficient to justify you in giving it the widest circulation. I want not to put the light under a bushel, but to set it up on high, that it may give light to the whole world. If there is a remedy for disease, let all the diseased of our race know where it is. If there is a supply of food, let all the famishing come. If there is living water, let us do all we can to open channels in every direction, that all the thirsty may drink.

After some remarks upon circulating the Bible without note or comment, he said, Whatever there is of my creed in the Bible, (for I would not have any thing even of my own creed circulated which is not in the Bible,) whatever there is of my creed in the Bible, that goes wherever the Bible is circulated. But you cannot circulate the Bible without note or comment. But what is the comment? Here is an example: In the Bible we read, "Behold how good and how pleasant it is for brethren to dwell together in unity!" Behold the comment—where is there a better than what we now see. But that has not gone far enough. David was only able to say this in respect to *brethren*. That was *Jewish*; for in the Jewish synagogues you never see any but brethren—there are no *sisters* there; but we can say, behold how good and how pleasant it is for brethren and *sisters* to dwell together in unity. Again, the Bible says, "Love thy neighbour as thyself." Behold the precious comment. Who is my neighbour? Not the man who lives next door to me, but the man who needs my help. Here we are showing our love to our neighbour, by endeavouring to extend to him one of heaven's choicest gifts. And I trust that on this great anniversary occasion you will always have such precious notes. Another word—this Society is not hostile to any other christian Society. Reference has been made to not a few of them to-day. That Rev. brother from India, I rejoice to meet him here; and to hear the testimony of that brother; for I have a brother whom he doubtless knows, a brother of the Wesleyan connection, in that section of the world where he labours.

*Mr. Meigs.*—Yes, I know him, and thirty of your dear brethren; and we labour together in unity.

*Mr. Newton.*—Thank you; there's another *comment*. I like to connect the Missionary and Bible Societies together. They have taken root in the same soil, and have been watered by the same hand; and they bear the same kind of fruit. One branch does not envy the other; but they grow up and commingle their branches together to strengthen each other. If your great Society be employed in sending forth this book, and the Missionary Society in translating and circulating it, it is all one work. When you give your book to the native, and as he is reading, the missionary begins at that Scripture and preaches Jesus to him, he receives the truth and goes on his way rejoicing.

Now, as already intimated, I have just come from England, and already I have travelled over five or six hundred miles of your territory. I have been greatly delighted. I have seen what a little while ago was an unbroken wilderness, turned into a fruitful field, with cities and villages teeming with a busy population. I thought as I was coming from Philadelphia, What is this great Bible Society? And I thought it might be compared to a great moral engine for cultivating the moral soil; and in how many instances has the wilderness already been seen to blossom with the loveliness and fragrance of the rose. And, when I approached your city, I inquired again, What is this great Bible Society? And I said, it is a stately vessel, well built, of good materials, well manned; and with so venerable a man as yourself at the helm, I think no one can have any fears as to her making a good voyage—a vessel richly freighted; and though your ship, as well as ours of the British and Foreign Society, has had to pass through the straits, she has always got safely through, and now she is under full sail, conveying her cargo to the nations of the earth.

She has sometimes to encounter great opposition; but this only occasions the vessel to appear to better advantage as she moves gracefully and majestically along. She has touched at various ports. The breeze of opposition has only served to keep the streamers flying, to let the world know that she is there. She is going on her way—she has taken in her cargo; and I pray that she may have a most prosperous voyage; and that often the spectator may hear the sound going up from her, "All's well."

And now, I have to tell you, I have just been on an excursion to the city of Washington; and I was there fortunate enough to find an eagle's nest—a golden eagle's nest. And I found ten half-grown eagles in said eagle's nest; and the owner of the nest said I might take them and give them to you—and I pledge myself that there is not a broker in the city that will not give you fifty dollars for the ten half-grown, half fledged eagles—from a member of the Wesleyan Episcopal church of the city of Washington.

The Secretary remarked, that the gentleman who was to have made the closing address, had been expected up to this time; but as he had not arrived, he hoped their worthy Vice-President, Mr. Frelinghuysen, would second the resolution, and accompany it with some remarks.

Mr. Frelinghuysen responded to the call, and said, The cause has such claims upon my heart and conscience, that, however unexpected the request, I dare not repel it. And, sir, allow me to affirm, beyond the proposition of the resolution, that we may bless God for the still stronger cause to quicken our gratitude and zeal which he has given us, in the transforming power and life-giving energy that his own Spirit, during the past year, has imparted to the truths of the Bible. Never have we assembled, when such representations have come up to us, from every part of the world, of the refreshings from on high. Thousands have received his life-giving energy in heathen lands; and on our own shores we have the most delightful demonstrations of the truth of the promises, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "Cast thy bread upon the waters, and it shall return to thee after many days." How many in our own city may to-day rejoice in the transforming power of this blessed Gospel. How many to-day have begun the song of redeeming grace, who, when last we assembled, were dead in sin, with not a chord to vibrate to the sound of the Redeemer's praise. And as the soul of the heathen rises in the song of praise to his Redeemer, who shed his blood to cleanse his soul from sin, the next aspiration of his soul will be to bind to his heart that blessed Bible, in which he has learned this song, and to thank this Society that they have ever sent it.

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### *Pennsylvania Bible Society.*

{ PHILADELPHIA, May 2d, 1840.

{ Bible-Room, 144 Chesnut-st.

DEAR SIR,—Yesterday our Report was read before the Board and adopted. I would send to you extended extracts from it, were you not compelled to speak of what is done in individual States most briefly. The following are the facts of most general interest and importance.

During the year thirty-five counties have been visited by the General Agent. Thirty-four new Auxiliaries have been organized. Ten thousand Bibles and Testaments have been distributed; and the following Resolutions adopted:

*Resolved*, That it is expedient to re-supply all destitute families in the State of Pennsylvania with a copy of the Sacred Scriptures.

*Resolved*, That it is highly important that the youth of our country should be familiar with the Sacred Scriptures, and that for this purpose active efforts should be made to supply every child in this State, capable of reading, with a copy of the New Testament; and that it is the duty of this Society, and its Auxiliaries, to pay particular attention to this object.

*Resolved*, That the members of the Executive Committee be requested to inquire into the practicability of supplying Common Schools in this State with the Bible; and that one thousand dollars be appropriated to this object.

The amount of funds collected during the year I am not able to state, the Treasurer not having yet made out his Report.

A number of other particulars, referred to in the Report, it is unnecessary to specify.

Yours truly,

JAMES W. DALE.

*Extracts from the Report of the Bible Association of Salem, N. C. and vicinity, Auxiliary to the American Bible Society, presented at the first annual meeting of the Association, on the 20th of April, 1840.*

After giving an interesting account of the origin and progress of the above Association, the following extracts are sent and now published here:

The visitors of the Salem district (No. 1) having supplied the wants of their respective sections, it became evident that a far greater destitution of the Scriptures existed than had been anticipated; and at a meeting of the Executive Committee in August, the Depositary was authorized to purchase Bibles and Testaments to the amount of \$100, to meet the demand for the remaining districts. This additional supply being received, the visitors of the Freedberg and other districts could be furnished with books to a certain extent. But there being cause to apprehend that even these would not suffice to satisfy the necessities of the surrounding region, and our own resources being exhausted, it was resolved to apply once more for aid to the Parent Society, which was accordingly done in the spring of the present year, (1840,) in reply to which request the greater number of the Bibles hitherto *on deposit* with us was placed at *our disposal*, as a *grant* to our Association to supply the remaining districts yet to be explored. This new proof of the liberality of the Parent Institution, together with the encouragement held out for the future, calls for a grateful return on the part of our Auxiliary, prompting us to use every reasonable exertion to supply our own neighbourhood with as little delay as possible, and then to aid in disseminating the Scriptures in other destitute portions of the United States, and in foreign lands.

We subjoin extracts from the reports of some of the visitors handed in to the Executive Committee. "I have been over my section," says one, "and I have given away five Bibles, all of which were very thankfully received, with the exception of one, where the book was gladly accepted by the wife only, while the husband made some objections. Yet I hope it may lead him also to the fountain opened for sin and uncleanness. I have also given away nine Testaments to children, by whom they were very joyfully received. May these precious lambs be thereby led to their Redeemer—such is my wish and prayer." Another writes, "I have supplied with the Bible all the destitute families within the limits allotted to me. Of such I found twenty-two. By some the book was received very thankfully; by others, quite the reverse. I endeavoured to press on the minds of all, the necessity of reading it with serious meditation and prayer. In some families I spent from an half to one whole hour in reading and conversing on the one thing needful. I found very few persons that made any pretensions to religion. The Sunday-school cause was not forgotten. For the

Bibles I did not obtain one cent, but had the promise of payment from some of the receivers."

"It was not until the 18th of June," (1839.) says a third visiter, "that I could set out to furnish my allotted section with Bibles. As I rode along, I visited every house, except where I was told there was a copy, was kindly received every where, and gave away nine Bibles and four Testaments, all of which were joyfully accepted, and for most of them payment promised. The next morning I continued my ride, and found nine families more, all of whom were young beginners, who had not yet provided themselves with Bibles, but gladly received them, and promised to pay for them hereafter, except one man, who said *he* needed none; he had other books as good as the Bible. After some conversation, a poor negro, who was working by his side, said, *he* very much wished to have a Bible, adding, he could not read himself, but his brother could read well, and had read his Testament over very often, so he would be very thankful to get a Bible also. After he had promised to make a good use of it, I gave him one. The poor African was greatly rejoiced, saying he would not take a dollar for it, and adding that he and his brother would certainly send the payment for the book. The white man, who had been mute for a while, now started toward the house. I asked whether I should await his return, and he replied in the affirmative. After some time, he returned with twelve and a half cents, the only piece of money he had, and wished to purchase a Bible, promising to pay the balance as soon as he could, for he would not have it given to him. At noon I was kindly entertained by a family, and spent some time agreeably, and I hope not unprofitably, with them. Proceeding, I visited a man who lay on a sick, and I think, dying bed, but unprepared to meet his God. I endeavoured to call his attention to his sad case, and remarked that God, in his great mercy, had thus long spared his life, no doubt to the end that he might come to repentance, and be eternally saved. May the Lord add his blessing, for his name's sake! Since my return home, I have been called upon for one more Bible, making 19 Bibles and four Testaments given out, for most of which the pay has been promised, but only fifty cents hitherto received." A fourth visiter, who distributed eight Bibles and one Testament, became acquainted with the situation of an aged and afflicted female, who was thus brought to the notice of one of our ministers, and through him enjoyed the consolations of the Gospel until her departure. The whole number of books distributed by the six visitors of the Salem district was 72 English, and two German Bibles, and 48 Testaments. The five visitors of the Freedberg district, only two of whom had been able to go over the *whole* section allotted to each, had thus far distributed 46 Bibles and 39 Testaments, and received \$7 56½ cents. They purposed going on without delay to supply the remainder of their district. In that of Freedland the distribution had but just commenced. From the rest of the districts, viz. Bethabara, Bethany, and Hope, no report has been received.

Our work, then, is only begun. Even our immediate vicinity is but partially re-supplied. There are still families at no great distance from us without the book of God. And how many more may there be beyond our own limits, in the western part of this State, who have no Bible in their dwellings! Then let us be up and doing! And whatever our hand findeth to do, let us do it with all our might, nor ever think the work accomplished until there shall be a Bible in every family throughout the land, yea, throughout the world, that all may know Jesus, from the smallest to the greatest.

Rev. WILLIAM H. VANVLECK, *President.*

Rev. HENRY A. SHULIZ, *Secretary.*

Rev. THEODORE SHULTZ, *Treasurer.*

Rev. SAMUEL THOMAS PROHL, *Depository.*



*Death of T. R. Green, Esq.*

The death of Timothy R. Green, Esq. of New-York, one of the Board of Directors of the American Bible Society, was a bereavement felt the more deeply as it was most unexpected. He had laboured for some time under a derangement of the digestive system, but it was supposed likely to prove, in his case, as it most generally is, rather troublesome than fatal. In the hope of being relieved from his growing debility by a voyage, he sailed at the commencement of the year for a southern port. He intended, after making a visit of a week to some friends in the neighbourhood of Savannah, to have returned immediately to his home in New-York. But the voyage, instead of benefitting, seemed to aggravate the symptoms of his disorder; and in the place where he had purposed to stay but for a week, he remained to die. He expired on the 16th of March, at Whitehall, Bryan Co. Geo. the residence of his relative, Richard J. Arnold, Esq.

Few young men have won such high esteem and general respect,—esteem and respect that almost deepened unto reverence. Possessed of singular maturity of judgment, and great dignity and courtesy of manners, he was formed to act no subordinate part. His mind was naturally strong, and it was also eminently practical in its tendencies. Hence, though his taste had been cultivated by a liberal education, his love of literature had never checked the formation of business habits. In his profession, which was that of the law, his assiduity, his talents and acquirements, his unsullied integrity, and the mingled gentleness and firmness of his bearing, seemed to open before him an unimpeded pathway to the honour and emoluments which await the successful practitioner. To much refinement he united great purity of manners, and in all the domestic relations he was singularly devoted and exemplary. All these excellencies were in him grafted upon the stock of christian principle. Known to all as a disciple of Christ, the world saw in him the quiet, unintermitting splendour of christian consistency. The rare symmetry of his character was its crowning glory. His graces were steady and noiseless as the light of day.

In the years of opening manhood he had become a member of the Baptist Church. But although attached to his own denomination, he cherished a spirit eminently catholic in its feelings towards all the true followers of Christ. In the Boards of the American Bible Society and the American Sunday-school Union, and in the Executive Committee of the American Tract Society, he was an active and valued member. With the Young Men's Bible Society of New-York he had been connected for years, and was, at the time of his death, its president. Scarce any death could have created a wider void. To that branch of the church with which he was more nearly connected, and to his family above all, the loss seems an irreparable one, far as any bereavement can be called such, while God remains to be the stay and all-sufficient portion of those who trust in him.

As his physicians cherished to a late period the expectation of his recovery, the closing scene came on him suddenly, but it found him not unprepared. On the last day of his life, when asked if he found the Saviour near, he replied with a voice so faint and low that it was almost inaudible, "*He is here.*" His feebleness, which had been extreme for several days, became at last such that he was unable to speak. But he was still sensible, and as the promises of Scripture were recited in his hearing, he was asked if his mind were calm in the near view of eternity. It was suggested that if it were so, he should give signs of it by closing and then opening his eyes. Although in the last stages of mortal weakness, he did this; then closing them again, he opened them a second time and fixed on his wife a look full of the most benignant expression. His lips were seen moving, as all around supposed, in prayer, while his eyes were cast heavenward. Life went out

so gradually that it was almost impossible to determine the time of his dismission. Ten days before, at a time when his friends were unprepared to believe his danger so imminent, he had mentioned that the 16th of March was his birth-day, and added, that it might perhaps prove the day of his death. And such it was—the day of his emancipation, his birth-day, we humbly hope, to all the privileges and glories of a higher state of being.

Long remembered and deeply lamented he cannot fail to be wherever he was known. But while we mourn that he is no longer with us, we can bless the God who made him all that he was, and rejoice in the humble assurance that to that God he yet lives, and will for ever live, his warfare ended and his palm won. May they that loved him lament him aright by following him even as he followed Christ.

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*Journal of Rev. S. H. Calhoun (the Society's Agent) in Palestine.*

SMYRNA, Dec. 27, 1839.

Rev. J. C. Brigham,

MY DEAR BROTHER,—In my letter of Nov. 25th (No. 41) I gave some account of my sojourn in Egypt, and of my journey through the desert till I reached Gaza, in the Holy Land. I shall now give you my observations made during my peregrinations in this latter country.

*March 22, 1839.* Rain detained us at Gaza till noon, so that we have made but little progress to-day, perhaps ten miles, our course north-easterly towards Bethlehem. We are lodged for the night in a mosque, open on one side, in a small village called Brair. The country through which we have passed to-day is most beautiful—fine plains and hills of moderate elevation—not mountainous as I had anticipated. For some distance from Gaza the plain was covered with olive-trees. A few miles back we crossed the head of a brook called Sorek, probably the ancient Eshcol. In the delightful Eshcol district we are staying to-night. It must have been in this vicinity that the spies (see Numbers, chap. 13) found the large clusters of grapes. Surely this land is capable of being made to flow with milk and honey. If it were in good hands and under a good government, it would become soon one of the best in the world. We find a thin population, consisting of disabled men, women, and children. The young men, the substantial part of any community, are almost all taken away for the army. We had hoped to be at Bethlehem to-morrow evening to spend the Sabbath there, but I fear we shall be disappointed.

*March 23.* The rain again detained us till near midday, and we feared that we should have been detained till to-morrow. The afternoon, however, proved to be a most pleasant one, and we have advanced 12 or 13 miles. The country, as was the case yesterday, was charming—not entirely level, nor yet what would be called hilly. The gentle slopes were covered with verdure. Towards evening we approached the “hill country” of Judea, and are settled for the night and the Sabbath, which is at hand, in a village situated on a rocky eminence. The soil is rich to the very top, and in the days of the Jews, I doubt not, was planted thick with the vine, and the fig, and the olive. We can see in the distance to the east, the “mountains round about Jerusalem.” Our journey to-day has been principally in the portion allotted to Simeon, which was given to that tribe from the inheritance of Judah. We have seen few villages, and those miserable enough. In the one in which we are staying to-night not a young man is to be found. The few that remained have recently fled to the mountains to

escape seizure for the army. This beautiful country must ere long be depopulated, if Mohammed Ali continues this oppressive system. We passed, a few miles back, a well which probably was dug in the times of the Jews. It required  $3\frac{1}{2}$  seconds for a stone to reach the water, which would make the depth about 200 feet. It was of large diameter, and well walled. Several Arabs have come to guard our luggage to-night. As the pasha makes each village responsible for all robberies which are committed near it, the petty governors are always ready, of their own accord, to provide guards for travellers. Of course a present (bucksheish) is expected in return. Three horses, they say, were stolen from this village last night.

*March 25.* Yesterday, being Sabbath, we rested, though our place was most uncomfortable. We were quartered in an old mosque, which was terribly infested with fleas. My fellow-traveller suffered greatly, and was almost entirely deprived of sleep. A small travelling bedstead which I always take when I journey, and which is so constructed with hinges as to be of little bulk, proved a most convenient thing for me. During the day we had a great number of visitors, who came for medicine. Some of them were in a most pitiable condition. How great a blessing would a skilful physician be to such people! They are in still greater need, however, of a physician for their souls. This morning we again set out, and have come on about 15 miles. Our road has been all day among and over hills and mountains. A ridge of rocky mountains, mostly limestone, runs through this part of the Holy Land from north to south. This ridge we have just passed. The view from the top was fine. Across the beautiful country through which we have been travelling for the last two or three days, we could see the Mediterranean, and to the east the range of mountains beyond the Dead Sea. These hills and mountains, though rocky, contain very much of rich soil, and by being terraced, as they undoubtedly were in the days of the Jews, would produce abundantly. We descended the ridge a little on the east side, and have stopped for the night near a convent dedicated to St. George, around which are a few miserable huts. We are only four miles from Bethlehem. We knocked hard at the gate of the convent, but the inhospitable Greek monks would not admit us. We are compelled, therefore, to lodge in one of the huts. I cannot describe the wretched condition of the few people we find here. The young men have all fled to escape being seized for the army. With the exception of one miserable old man and a boy, we have found only women, and these unworthy of the name. A few miles on our way this morning, we passed what seems to have been a city under ground. It certainly is a most remarkable place. There is a series of immense vaults, in shape resembling bee-hives, cut in the rock below the surface of the earth. The entrance was by a small hole at the apex, having from without the appearance of a well. It may be that these holes were only for the admittance of light, and that there was an entrance in some other direction. There were passages from one to the other below ground. Many of them have been broken in, so that we made our way among them without difficulty. When were they excavated? Perhaps in the times of the Canaanites, previous to the conquest of Joshua, and they may have served as a place of refuge from the warlike Philistines. Or they may have belonged to the Philistines themselves. They are in the neighbourhood of Eleutheropolis, the ancient Betogabris, and therefore, according to Jeromé, were near to the borders of the Philistines. We found an Arab at these excavations, who told us that some Franks had, a year or two ago, come over from Beitjibrin (Betogabris) to visit them. The Franks, I think, must have been professor Robinson and Mr. Smith. I hope they will give us some light in relation to them.

*March 26.*—We left our miserable quarters early this morning, and came on to Bethlehem, four miles. Turning a little to the right, soon after start-

ing we visited the pools of Solomon, three vast reservoirs of water, from which the mosque of Omar, occupying the site of the ancient temple at Jerusalem, is supplied. It is supposed, also, that the temple itself was supplied in the same manner. These reservoirs are in part cut into the solid rock, and in part built up with masonry, and are so situated in a descending valley that the water of the first runs into the second, and that of the second into the third. The upper or most western pool is about 360 feet long by 225 broad; the middle one 420 by 225; and the lower one is 570 by about 180. They are principally supplied by a large fountain which comes out of the hill a little distance to the west. The water is conveyed to Jerusalem, about nine miles, in a large aqueduct which passes through Bethlehem. These vast reservoirs are generally supposed to have been built by Solomon, and in their vicinity it is said he had his pleasure-gardens. Eccles. 2 : 4-6. We reached Bethlehem just at noon. This afternoon we have been looking around the town. It has been my lot to see interesting antiquities in Asia Minor, in Greece, and especially in Egypt; but it is with very different feelings that I have been contemplating the scenery around Bethlehem to-day. Every thing here is invested with a sacred interest. It was near this spot that the patriarch Jacob buried his beloved Rachel. Gen. 35 : 19, 20. It was here that David lived, and on these hills that he tended his father's flocks, and here that he was anointed king by Samuel. 1 Sam. 16 : 4-13. It was here that that sweet anthem was sung by a multitude of the heavenly host—

"Glory to God in the highest,  
"And on earth peace, good will toward men."

And above all, it was here that the Son of God became incarnate in order to the salvation of our ruined race.

This evening, as the sun was setting, I was on a tour on one of the highest hills around Bethlehem. Just below me was the town itself, on a high hill with deep vallies on the north and south—beyond the town towards the south-east, was the region around the ancient Tekoa, where the prophet Amos lived as a herdsman—to the east, and seemingly near, was the Dead Sea, its water not visible on account of a ridge of hills on this side, among which was the wilderness of Engedi—beyond the Dead Sea rose a lofty range of mountains—to the northeast could just be discovered the summit of Mount Olivet—northerly and near at hand was the valley of Rephaim—and to the west the range we had recently crossed.

*March 27.*—Yet at Bethlehem. The town, as mentioned yesterday, is situated on a high hill, and is surrounded by hills equally lofty. Several of them are terraced, and being thickly set with the fig and olive, have a charming appearance. I have no doubt that in ancient times the region around Bethlehem, though rocky, and at present apparently barren, was rendered, by means of terraces, exceedingly productive, particularly of grapes, and figs, and olives. These, with bread, probably constituted the principal part of the food of the inhabitants. The village contains from twelve to fifteen hundred souls, professing the Roman, Greek, or Armenian religion. A few years ago there were several Mohammedan families in Bethlehem; but owing to the continual difficulties between them and the nominal christians, the pasha has driven them all away, and even thrown down their houses.

There are three convents in Bethlehem within the same outer walls. One of them belongs to the Armenians, another to the Greeks, and the third to the Roman Catholics. In the same great enclosure, also, is an immense church, supposed to be built by Helena, the mother of the emperor Constantine. Though others say that her church was destroyed by the Moslems, and

that the present one occupies the same place. This church, as the monks would have us believe, stands over the spot where our Lord was born. Under the church is a chapel in which they showed us the pretended manger (or rather its substitute, for the original one I believe they say was carried to Rome) where the Saviour was laid. A few feet from the manger is an altar occupying the spot where the magi stood when they offered their gifts of gold, frankincense, and myrrh. At about double the distance from the manger, they show what they call the very spot of his birth. This spot is marked by a brilliant star, representative of the star which appeared to the wise men. Over the star they have erected another altar. There have been such incessant quarrels among the monks of the different sects for the possession of these sacred places, that the government (*a mohammedan government*) has been compelled to interpose, and to apportion to each its share, strictly forbidding all interference of one with the other. For instance, the manger is in the hands of Roman Catholics, and the Greeks and Armenians have nothing to do with it. The altar of the magi is common to all, but must be used in regular turns. The altar over the star belongs exclusively to the Greeks and Armenians, the Greeks having the precedence. Around the star sixteen lamps are kept constantly burning, of which the Armenians have six, the Greeks six, and the catholics four. Of the great church the Greeks have one part, and the Armenians the remainder. They always enter by different doors. The only privilege which the catholics have in the church, is that of *passing through it* to the chapel below. The cave where they pretend that Joseph and Mary were hid, previous to their going down into Egypt with the infant Saviour, belongs to the catholics, while that of the shepherds, to whom the angels appeared, is given to the Greeks. Had either of these sects the power, it would quickly banish the others from these pretended sacred places.

Under the great church are several tombs, said to be those of Jerome, Eusebius, the children murdered by order of Herod, &c. The catholic monks showed us what they called the hand of one of the innocents. It was nicely put up in a frame and covered with gauze. I thought one of the monks laughed when the hand was exhibited. They must be aware of the imposture. The number of children murdered, they told us, was 14,000, which probably is a greater number than the *entire* population of Bethlehem ever reached.

It is most painful to witness the idolatrous mummeries of these various priests. Whenever I visit them or the scenes of their idolatrous rites, feelings of devotion give way to those of pity or indignation. When will men learn that the sacrifice most acceptable to God is that of a broken and contrite heart, and that this can be offered without regard to place.

The inhabitants of Bethlehem mostly get their livelihood by making little crucifixes, carving mother-of-pearl shells with sacred subjects, &c. which they sell to the numerous pilgrims who come hither yearly.

*March 28.*—We have been staying longer at Bethlehem than we had intended. Jerusalem is only six miles distant, and we are anxious to go thither. We have been prevented however by the quarantine to which every one is subjected on leaving Jerusalem, on account of the plague which prevailed there some weeks since. We hear this morning that the quarantine is removed, and we therefore hope to be permitted to enter the town to-day.

*Evening.*—Late this afternoon we left Bethlehem on foot, sending on our luggage on camels. We passed on our road what is called the tomb of Rachel. It is a small square stone building with a dome. The Mohammedans, Jews, and Christians, all consider it a sacred place. About half way (3 miles) we got the first sight of Jerusalem, just as the sun was setting. Soon after we reached the valley of Hinnom, descended into its deep bed

and followed it to its union with the valley of Jehoshaphat, then turned up the latter valley, drank of the fountain of Siloam on our left, crossed the Kedron, ascended the mount of Olives somewhat more than half its height, and have encamped for the night. I have a most impressive view, by the light of the moon, of the city; and just below I see the garden of Gethsemane. It is a solemn spot. May my feelings be in unison.

*April 1, Morning.*—We are still on the Mount of Olives. The gates of the city were opened the morning after our arrival, but as our situation here was so comfortable, we preferred to remain. We have possession of an old mosque, which in case of rain would afford a good shelter. Our tents are pitched in the yard which surrounds it.

I have visited the principal places in and around the holy city. The idea which I had previously formed of these interesting localities from books and maps was in the main correct. The hills, however, are more prominent, and the vallies deeper than I had anticipated. Mount Zion is very high, and the Mount of Olives still higher. The valley of Kedron or Jehoshaphat on the east of the city, and that of Hinnom on the south, are both of great depth. The valley of Gihon is on the west, and here also are the pools of Gihon, which resemble those of Solomon, mentioned March 26th. The pools of Siloam are on the east side, and their superfluous waters flow into the Kedron. The southern wall of the town passes over Mount Zion, leaving a considerable part of it outside. This part is used for grave-yards, gardens, &c. "Zion shall be ploughed as a field." The hill Moriah, on which the temple stood, is occupied by the mosque of Omar and its enclosures. No other than a mohammedan is allowed to enter even the outer gate. "Jerusalem is trodden down of the gentiles."

From my encampment on Mount Olivet I have a most impressive view of the city. It must have been near here, I think, that our Lord was when he beheld it and wept over it. Directly opposite, across the valley of the Kedron, rises the hill Moriah, crowned by the mosque of Omar, as it was formerly by the temple in which God delighted to record his name. Just beyond, and a little more south, is Mount Zion, still higher than Moriah. South of Zion I see a part of the valley of Hinnom, and almost beneath my feet the garden of Gethsemane. In visiting the city I usually pass by this garden. It is a most solemn spot. There are in a small enclosure which forms, undoubtedly, but a part of the garden, eight old olive-trees. I have preserved a few twigs from one of them, and a flower or two from the garden.

I am disgusted here, as I was at Bethlehem, with the superstition and idolatrous mummeries of the monks. They have paganised Jerusalem, the birth-place of christianity. Multitudes of pilgrims come up yearly to visit the sacred places, and these monks, instead of instructing them in the truths of the Bible, labour only to rivet more closely the chains of error. They teach them that there is merit in repeating their prayers before certain images and pictures, and in kissing certain pretended sacred spots, but say not a word about the importance of worshipping God in spirit and in truth.

This is the season of the year for pilgrims, and the number now in the city is perhaps 2,000. This morning the Greek and Armenian portions of them set out for the river Jordan in the expectation of making themselves holier by bathing in its sacred waters. The road from St. Stephen's gate, through which they are to come, down to the garden of Gethsemane, and along the base of Olivet, is at this moment lined with Mohammedan women eager to see the procession. The governor of the city with a guard of soldiers accompanies them.

*Evening.*—We left our encampment on the Mount of Olives at 2 o'clock P. M. and have just pitched (10 o'clock at night) in the plain of Jericho,

about a mile from the encampment of the pilgrims, who preceded us by several hours. On our way we passed Bethany, "15 furlongs from Jerusalem." It has a charming situation on the south-eastern slope of the Mount of Olives, and is as effectually cut off from the noise and bustle of the city as though it were a hundred miles distant. It was to this retired spot that our Lord was accustomed to resort to pass the night. Here he found a most hospitable abode in the house of Mary and Martha. The superstitious people pretend to show the house of Lazarus, and the tomb from which he was raised. From Bethany to the plain of Jericho, 13 or 14 miles, the road descends rapidly through a most wild and rugged tract, affording an abundance of hiding-places for robbers. It was on this road that our Saviour placed the scene of the parable of the man who "fell among thieves." The road is still a dangerous one, and few, I believe, pass it without a guard. The wild region through which we have come to-day is supposed to have been the place of our Lord's fasting forty days.

*April 2, Morning.*—On rising this morning we had a more distinct view of the surrounding landscape. Behind us is the range of mountains which we crossed yesterday; before us to the east is the plain of Jericho stretching on about eight miles to the Jordan, and beyond the Jordan the plain of Moab, and still on the high mountains "over against Jericho," from which Moses saw "all the land of Gilead and Dan, and all Ephraim and Manasseh, even unto the sea." To the south-east we have the Dead Sea, some ten miles distant, and to the north what some call the mountain of temptation. On its top I see the ruins of an old monastery, and on its rugged sides are caves (perhaps more anciently tombs) in which hermits formerly spent their lives.

*Evening.*—The pilgrims set off long before light this morning for the Jordan, and returned to their encampment by 9 o'clock. One of their number, an Armenian, was drowned. During the day they have been drying the clothes in which they bathed in the sacred river, and to-morrow they return to Jerusalem. These holy garments, as they now consider them, are to be kept for their grave-clothes. How has christianity been paganized! The governor of Jerusalem, of course a mohammedan, has his camp among them. His object is gain, each pilgrim being compelled to pay a certain sum for the privilege of bathing in the Jordan. After visiting the governor this morning we set out for Jordan and the Dead Sea. Our company now consists of two English clergymen, my fellow-traveller from Cairo, and myself. One of the English clergymen and myself, being ahead, directed our course, as nearly as we could, towards the mouth of the Jordan, expecting that the others would follow. Losing sight of us, however, they went off more southerly towards the Dead Sea. We found the plain most of the way from our encampment barren enough. As we approached the mouth of the river it was a perfect desolation. Here we were stopped by some Bedouin Arabs, armed with huge clubs. As we were mounted, however, on good mules, we were enabled to make good our retreat. Our fears were now greatly excited for the remainder of our company. After wandering about along the banks of the Jordan till near night-fall, we concluded to return to our last night's encampment, and at length reached it an hour after sundown. What was our joy on coming hither to find our friends just safely arrived.

*April 3.*—As I lost my visit to the Dead Sea yesterday, I set out again this morning in company with the same English clergyman, and took the direct route thither. We saw little verdure, and as we approached the sea vegetation almost entirely ceased. I ought to mention, however, that I found a hardy species of flower quite near the bank, of which I have preserved a specimen. The water of the sea is dreadfully bitter and acrid, and

so dense that one can easily float on its surface. I found no difficulty in keeping above water, and was astonished to find myself able to swim. This sea makes a most uncomfortable bath, on account of the salt which adheres to the body. I was glad to hasten away to re-wash myself in a brook of fresh water. I believe no fish or other living creature is found in the Dead Sea. I observed a few dead shell-fish along the shore, but they were evidently brought down by the Jordan. It has often been said that birds even cannot fly over it. This cannot be true, as we have had abundant evidence to-day in the flight of eagles. The Dead Sea has no outlet, and needs none, on account of the great evaporation. It has been confidently asserted by several modern travellers that this sea and the plain of Jericho are many hundred feet below the level of the Mediterranean. A German tourist says 1,400. Count Bertheau says 1,200.

*April 4.*—Bid farewell this morning to the plains of Moab and Jericho, and Jordan and the Dead Sea, and set out for Nazareth and Beyroot. We have advanced but about twelve miles. Our course nearly north-west. The latter part of our road was so steep that our mules had difficulty in climbing up. About a mile from our encampment we passed the site of ancient Jericho. Close at hand is the fountain which Elisha healed; at least, I suppose it must be the same, for the water is good, and previously to its being healed there was no good water at Jericho. II. Kings, 2: 19. Most of the country through which we have passed to-day, though some of it is very hilly, is capable of cultivation. I see, even on the highest hills, the ruins of old terraces—an evidence that the soil was well tilled in former days. We have pitched our tents to-night near a village called Fayeha, which is inhabited by Syrians of the Greek church. About a mile to the south is the village Rammoon, probably the Rimmon of the Bible.

*April 5.*—We have come on to-day ten miles in a south-westerly direction over a most hilly country, to Beeroth (see Joshua, 9: 17,) now called Bee, or Beereh, on account of the abundance of water. It is the site of one of the towns which made a league with the children of Israel; Joshua, 9. They also pretend that it is the place where Joseph and Mary missed the Saviour on their return from Jerusalem to Galilee. To commemorate this event, an immense church was built by the Empress Helena, the ruins of which are still to be seen. Beereh is about 10 miles north of Jerusalem. Two miles north-east from Beereh we passed the ancient Bethel, now called Beiteen. It has evidently been a considerable town, even in modern times, as one may judge from the ruins, though it is entirely deserted now. Here again I was struck with the accuracy of Scripture geography. From the account in the 12th chapter of Genesis, it appears that Abraham pitched his tent and erected an altar on a mountain (or hill) east of Bethel and west of Ai. It also appears from Joshua, 8: 11, that there was a valley north of Ai. No description can be more accurate. The lofty hill east of Bethel, and the valley north of the place where we unanimously concluded Ai must have been, still remain to attest the correctness of the sacred historian. It was at Bethel that Jacob had the vision of the ladder, when he said, "this is none other but the house of God, and this is the gate of heaven." In after ages Bethel became the seat of an idolatrous worship, Jeroboam having erected here one of the golden calves. From our tents we can see, on the summit of a lofty hill towards Jerusalem, a mosque which, they say, contains the tomb of the prophet Samuel. The place is called Nehy Samweel.

*April 6.*—We have come on to-day only about 10 miles in a northerly direction, and have encamped in a deep valley with high hills, beautifully terraced and planted with fig-trees on each side. There is not a house near us. The jackalls this evening are making most piteous howlings. Our



journey to-day, as yesterday and the day before, has been over and among, for the most part, high and rocky hills. This is evidently among the roughest portions of Palestine, and yet, by good cultivation, may be made abundantly fruitful. Before coming on northerly this morning, we visited the ancient Gibeon, now called Jeeh, three miles south-westerly from Beereh. The town was situated very pleasantly on a hill of moderate elevation, and the valley in front must have been that of Ajalon.

*April 8.*—We remained yesterday (Sabbath) in our quiet encampment. This morning we left, and came on to Schechem or Sychar, now called Nablous, about 14 miles; making the distance from Jerusalem, by the direct road, not far from 34 miles. The country to-day generally less rocky and rough than for some days past, and the vallies broader. Soon after leaving this morning, we sent forward our baggage-mules, while we turned from our road about two miles to the east to visit Seiloon, the ancient Shiloh. This is the place where the tabernacle was set up after the entry of the children of Israel into the promised land, and where it remained for three hundred years. The town was built on a low hill, and almost surrounded by fertile vallies. It is now a desolation, though the ruins indicate that there have been inhabitants there even recently. The language of the Almighty to the prophet, "see what I did to Shiloh," is applicable to its present condition. A little north of Shiloh we passed the ancient Lebonah, now called Leban. Shiloh is described in the Bible (see Judges, 21: 19) as being "on the north side of Beth-el, on the east side of the high way that goeth up from Beth-el to Schechem, and on the south of Lebonah." The language of a professed geographer could not be more accurate. The very road seems to retain its ancient location.

Shechem, just outside of which we have pitched our tents to night, has a most charming situation. A beautiful vale, and of considerable breadth, runs in from the main road from Jerusalem to Galilee, in a north-westerly direction, flanked on the north by Mount Ebal, and on the south by Mount Gerizim. Nearly a mile up this valley, and imbosomed in trees, is Shechem. Jacob's well is on the Jerusalem road at the entrance of the valley, and Mount Gerizim almost overhangs it. It was at this well that our Saviour stopped and held the conversation with the Samaritan woman, while the disciples came up to the town to buy food. The position of the well in relation to Gerizim, on the summit of which the Samaritans had their temple, makes the language of the woman, "Our fathers worshipped in this mountain," very significant. We measured the well, and found it to be about 75 feet deep with 10 or 12 of water. It is of large diameter, and is well walled up. Easterly from Mount Gerizim is an open and fertile tract of land, which probably is the same that Jacob bought of Hamor, the father of Shechem, Gen. 33d chapter. Joseph was buried here, and what is called his sepulchre is shown to this day.

*April 9.*—Yet at Shechem. I mentioned in yesterday's journal that Mount Gerizim is on the south of the beautiful valley in which Shechem is built, and Mount Ebal on the north. The former was called the Mount of blessing, and the latter that of cursing, Deut. 27: 11-13. The priests must have stood in the midst of the valley, and the people on either side of them, just under each mountain. The priests read in an audible voice the curses denounced against disobedience, and all the people answered, Amen. For this solemn transaction, probably another so suitable a place could not have been found in Palestine. To-day we ascended Gerizim, and had from the summit a fine view. The Mediterranean could be clearly seen to the west, and the mountains beyond Jordan to the east. In the north-east rose the lofty mountains of Anti-Lebanon crowned with snow. On the highest part of Gerizim are the ruins of a large edifice, probably those of the Sa-

maritan temple. Other ruins in every direction indicate that at some previous period there has been a large town on this mountain. There are a few Samaritans yet in Shechem. This afternoon we visited their priest and synagogue. He reckons the number of his people in the town at about 60, and says that there are very few elsewhere. They yet expect the Messiah. The chief priest showed us the famous copy of the Pentateuch, which the Samaritans suppose was copied by one of the sons of Aaron. It is written on parchment, and is evidently of great antiquity. Shechem (now Nablous) is a large town, containing eight or nine thousand inhabitants, mostly Arabs. Provisions are abundant and cheap. We find also good bread for the first time since we left Jerusalem.

*April 10.*—Have advanced to-day about 15 miles. I have already mentioned that Shechem is situated between Ebal and Gerizim, in a valley, and that we came up the valley from the east. On leaving Shechem this morning, we came out of the valley on the west, and found that part of it, if possible, still more delightful than the eastern part. Just outside of the town we saw several lepers sitting by the way-side begging. We soon turned to the north, and after a ride of six miles reached Sebaste, the ancient town of Samaria. The situation of Samaria was charming. It occupied a large, well-shaped, oval hill, surrounded by a fertile valley, and from the valley again rose in every direction other hills equally beautiful. The landscape from the summit of the hill on which Samaria was built is very pleasing. We found there many remains of the former greatness of the town, especially of the times of Herod the great. Columns, still retaining their erect position, are seen in vast numbers. We saw, too, the ruins of a fine church, which was built over the spot (so they say) where John the Baptist was imprisoned and beheaded by order of Herod. The town of Samaria was made the capital of the kingdom of the ten tribes of Israel; at least it was the capital under some of the kings. The hill was purchased by Omri for two talents of silver. 1 Kings, 16 : 24. The present town is small and miserable, occupying a portion of the eastern slope.

*April 11.*—We have advanced to-day about 18 miles, and have encamped for the night at Zereen, the ancient Jezreel. King Ahab had a palace here, and here too was Naboth's vineyard which was the occasion of so many tragical events. The town was built on a hill which commanded a fine view of the great plain of Esdraelon, and beyond the plain to the north-west of Mount Carmel. Across a beautiful valley to the north rises the lesser Mount Hermon, on the southern slope of which, and in full view from Jezreel, is the site of the ancient Shunem. Easterly are the mountains of Gilboa where Saul and Jonathan were slain. The prophets Elijah and Elisha often visited Jezreel, and rebuked the wickedness of the kings. In coming along to-day, I observed "two women grinding at a mill"—an illustration of Matthew, 24 : 41. The stones were perhaps a foot in diameter: an upright stick was attached to the upper one, by means of which the mill was turned.

*April 12.*—This evening we have pitched our tents on a grass-plot in front of Nazareth. An hour after leaving Jezreel this morning, we reached Shunem, which I mentioned last evening, not expecting then to get a nearer sight of it. It is beautifully situated on the southern slope of Hermon, and enjoys a fine view of Jezreel to the south, and of Carmel, across the plain of Esdraelon, to the north-west. The 4th chapter of II. Kings contains a most interesting account of the "great woman" of Shunem, who was accustomed so hospitably to entertain the prophet Elisha as he passed by on his way to Carmel. I was forcibly reminded, as we rode through the wheat-fields around Shunem this morning, of the account in the same chapter of her son who went out with his father to the reapers, and fell sick. Leaving Shunem, our road wound circuitously, though generally in a northerly di-

rection, over Mount Hermon, near the northern base of which, and perhaps three miles from Shunem, we found the village of Nain. (an Arab town retaining its ancient name,) where our Lord raised to life the widow's son, Luke, 7: 11-17. We saw outside of the town ancient tombs cut in the rock. From Nain our course was easterly, along the foot of Hermon, two miles and a half to Andoor, (the ancient Endor,) a small and most miserable town. Hither Saul, when God had departed from him, came in his distress to consult a woman who pretended to have a familiar spirit. He was then at war with the Philistines, who had pitched in Shunem, while his army was at Gilboa. He could easily cross over from Gilboa to Endor by night, as it seems he did, 1 Samuel, 28th chapter. From Endor we passed over a fine valley three miles broad, course north, to the southern base of Mount Tabor, where tradition says our Saviour was transfigured. Sending our mules round to a village at the western base, we ascended on foot. The perpendicular height above the plain may be, perhaps, 1000 feet. The hill is oval, and regular in its outlines. The sides are steep, often rocky, but generally covered with low bushes and wild flowers. The view from the summit is most extensive. Southerly are the mountains of Gilboa, and somewhat nearer, but a little westerly, the ridge of Hermon, with Endor and Nain in full view. Westerly and north-westerly we have the vast plain of Esdraelon, and beyond it Mount Carmel. Northerly are the hills of Galilee, north-easterly and distant 12 or 15 miles the mount of beatitudes, still farther in that direction a lofty range of hills, on one of which I saw Saphet, (supposed to be the ancient Bethulia,) alluded to by our Saviour as a city set on a hill which cannot be hid, and still farther in the same direction the range of Antilebanon, rising above the clouds and crowned with snow. To the east we had a sight of the sea of Tiberias, south-easterly the valley of the Jordan, and beyond the mountains of Gilead. How familiar was the whole territory, which then lay beneath our eye, to our blessed Saviour while he tabernacled in our flesh. There most of his mighty works were done. Descending on the west we found our mules at the village, and hastened on to Nazareth, where we arrived about sundown—distant from Tabor six miles. This part of our route was hilly, but the soil good.

*April 13, Saturday.*—Have concluded to remain at Nazareth till Monday. To-day we have been looking about the town and its environs. It is prettily situated on the eastern slope of a high hill, with a rich valley in front, and with other hills rising up all around. It is a most retired spot, such an one as I should think our blessed Saviour would have chosen to pass the years preparatory to his entering upon his great work. The present number of inhabitants is perhaps 2,000, of whom a majority is nominally christian. The Roman catholics have a large convent, with which are connected several idle monks. Within the walls of the convent is a church, built, as they pretend, over the spot where the angel first appeared to Mary, and hence called the "church of the annunciation." Under the church they show the pretended abode of the virgin. They led us through several apartments all cut in the solid rock, one of which was the parlour and another the kitchen of her dwelling. Two pillars of granite mark the respective positions of the angel and of Mary when the annunciation was made. The lower part of one of the pillars has been broken away, so that the upper portion appears as if suspended from the ceiling. The ignorant pilgrims are made to believe that it is held up by a constant miracle. The monks, however, would be very unwilling that the visiter should handle it too roughly. In other parts of the town we were shown the work-shop of Joseph, the synagogue in which the Saviour preached his first sermon, and a large stone table on which he ate with his disciples both before and after his resurrection. It is always with the most painful feelings that I visit such places as these

Superstition has selected them, and keeps them in reputation, and the blind multitudes which visit them give them that worship which is due to the Saviour alone. How much more interesting and profitable to walk over these hills which we know were trodden by the footsteps of our Lord. In this retired valley he passed nearly thirty years of his life, and we may well suppose that every part of the landscape was familiar to him. It is probable that he often resorted to the many delightful retreats around Nazareth for meditation and prayer. Here he meditated upon the greatness of that moral ruin which he came down from heaven to repair, and upon the scenes of trial and suffering through which he must pass in order to repair it. It is an affecting thought to me this evening, that I am now in the only place on earth where there has lived one in our nature perfectly free from sin. For thirty years the Redeemer lived here, in appearance like other men, and in reality perfect man as well as perfect God, and yet setting forth to all his neighbours and acquaintance an example of unspotted purity in word and action.

A great company of the pilgrims which we saw at Jerusalem and at Jericho reached here this afternoon, and have encamped at a little distance from us. Some of them are so poor that they come to us for bread.

So far you have my journal. On the 15th I left Nazareth, and in four days reached Beyroot, passing on my route Acre, Tyre, and Sidon. At Beyroot I spent several weeks with the missionary brethren. Thence I returned to Smyrna early in June.

Yours affectionately,

S. H. CALHOUN.

P. S. The above journal, as well as my previous ones, I feel have little to do with the Bible cause. Information on Bible matters merely, I usually give you in letters. As this journal, however, contains some account of my travels in a *Bible land*, I hope it will not prove altogether uninteresting or useless.

Jan. 13. I have received your letter of the 11th November *via Havre*, and shall send a reply in the same way by the next mail. I hope you will not cease to supply funds for carrying on the work in these lands, whatever may be your determination in regard to an agent. I cannot but think that the churches will contribute all that is necessary.

I shall send you soon an account of distributions, &c. &c. during the year 1839.

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*Want of Funds.—Letter from Rev. S. H. Calhoun.*

SMYRNA, January 17, 1840.

MY DEAR BROTHER,—I received some days since your letter of November 11, *via Havre*. I am truly grieved to hear that you are in danger of being crippled in your work at the Bible House. I hope and pray that your fears may not be realized: I trust the storm will pass over, and leave a clearer sky than ever. Have you not a few friends around you of strong faith, whose special prayers you can engage in this emergency? The Lord can do great things, and if earnestly inquired of, will do great things. I feel assured that the work in which we are engaged, of supplying the destitute with the word of life, is well pleasing to God, and that he will not withhold his blessing either in providing the means, or in giving success to the word distributed, if his people are but faithful in calling upon him.

It pains me to the heart to hear you even suggest the idea that you may be compelled to withhold the aid which we had hoped for in carrying forward our work here. It must not be. Relying on the liberality of the churches, you have given us encouragement to expect your help. Your contributions hitherto have greatly gladdened the hearts of all the missionaries in these regions. Will you now abandon them? Are you willing to have them give up the translations on which some of them have been so long employed? Shall brother Goodell, who has been spending his best years and best efforts on the Armeno-Turkish Old Testament, and a portion of which is already in press, be told that you have no farther aid for him? Shall brother Dwight be told that the Psalms, which he has translated into the modern Armenian language, and which are ready for the press, must remain, as far as you are concerned, unprinted? Shall brother Schaffler be told that his revision of the Hebrew-Spanish Old Testament, to which he has been devoting his strength for several years, must be given up? Is it a matter of no interest or consequence to American christians whether the people for whom these translations are intended, have or do not have the word of God in a language which they can understand? If these questions are answered in the affirmative, then the work of your agent is a short one: he has simply to announce to these brethren, in the name of their friends and supporters of the American Bible Society, that they must no longer look to us for help. Oh, if christians in America would but reflect a little upon the condition of a nation which has no Bible, a sufficiency of funds would soon be forthcoming. A *commercial pressure*, instead of shutting up their hands and their hearts, would lead them to inquire into the greatness of their guilt in not giving more liberally when they were enjoying days of abundant prosperity.

I had written thus far, when I received a letter from brother Goodell, of Constantinople, extracts from which I copy. "We sympathize," he says, "deeply with your Society in their present pecuniary embarrassments, and we remember them in our prayers; but we cannot indulge for a moment the thought of their relinquishing their labours in the Mediterranean, till they have carried them to a successful issue. It would throw us all aback, and be doing us a great injustice thus to cast us off in the very midst of labours undertaken under their patronage. May the Lord graciously help them, and furnish them with means according to the largeness of their hearts." "Your Society has been doing a great and good work here, and if they hold on three or four years longer, they will complete the great things they have undertaken, and can then retire with honour, and with the gratitude of half the world. Salute your Society most affectionately in our behalf, and assure them of our gratitude, sympathy, and prayers, and also of our hopes."

*Extracts from J. Scudder's Journal in India, while distributing portions of the Scriptures and Tracts in December, 1839, and January, 1840.*

Chetput, December 19.—I reached this place at one o'clock this morning. My bandies of books and Tracts arrived on Tuesday, two days earlier than I expected. Have sent out my native helper to inform the people of my arrival. Distributed a large number of books at this place last year. As I distributed no copies of the Blind Way at that time, it will be a suitable book to distribute now. Probably I shall leave this afternoon, but in what direction I shall shape the principal part of my course is quite uncertain, as I am totally unacquainted with the country. The pillar of cloud and the pillar of fire will direct. I understand that there is somewhat of a dense population to the west

of the Western Mountains, now in sight, and not improbably I may proceed thither.

*Malianoor, December 20.*—I had a large number of visitors yesterday, and gave away many copies of the Blind Way, as also a number of portions of the Telloogo and Tamul Scriptures. Preached the everlasting Gospel, as usual, to my visitors. A little before sun-set I left for Tayyill, where we arrived at about seven o'clock. Though it was night the people soon found out that I had come; and I had as busy a season for night distribution of portions of the Scriptures, Tracts, and Almanacs, as I ever before had. It was a beautiful night, with nearly a full moon shining upon us; and by the light of the moon I endeavoured to ascertain whether my applicants for books could read. Closed my labours with the people a little after nine o'clock, and felt much the need of bodily rest. This morning I came on to this place, where I have been engaged in preaching the Gospel and in distributing portions of the Scriptures and Tracts. It is a large village, but do not find that it contains a very large number of readers. As I did not get a cup of tea until late, probably half past ten o'clock, and as I was very busy before getting it, I am writing with a little of my old companion, a sick head-ache. Most of the people who have come for books have been supplied, and in this number, probably, most of the readers, or most of those who wish for books, are included. I shall, therefore, God willing, leave for Tyyanoor in about two hours, where I shall spend the night. It is now one o'clock, and I hope to labour there a while before the night sets in. Have been a little home-sick.

*Avaloor, December 21.*—I went, as I expected, yesterday afternoon to Tyyanoor. It is a village of some considerable size; but my commodities were not much in demand. Remained there under a tree until this morning, when I came on to this place. I have not as yet distributed much above (if so many) two hundred portions of the Scriptures and Tracts together. I am now at a government rest-house, and shall remain at it until this afternoon. It is said that Avaloor contains four or five hundred inhabitants.

*Trinnomallee, December 23.*—Remained at Avaloor until this afternoon of Saturday, and then left for Mungalum, where I remained in a *swammie* house over the Sabbath. It is a small village. Distributed but few books and Tracts, either at Avaloor or Mungalum, perhaps fifty or more of books and Tracts together. Went out in the streets of Mungalum on Sunday afternoon and preached the Gospel to some of its inhabitants. Trinnomallee is a large place. Have been very busy most of the time since my arrival, and have to-day distributed above three hundred books and Tracts together. Of the books distributed at least twenty-five were Telloogo Gospels. This part of the country very much needs a missionary, and this city would be an excellent place in which to abide. He might visit various places of note within a few miles of it. To-morrow afternoon I shall, with Divine permission, set out for Manaloopetty, about twenty miles distant, on the road to Trichonopoly. I shall probably not proceed further southward at present. I am about midway between Madras and Trichonopoly. On Wednesday afternoon I shall probably go to Tricalore. This is on the road from Trinnomallee to Cudalore.

*December 24.*—Am about to leave Trinnomallee for Manaloopetty. Shall not be able to reach it to-night. We have to plunge into the jungle, and at about ten miles distant expect to find a village a little to the east of the road, where we shall remain, God willing, until morning. Have distributed about seventy-five portions of the Scriptures in Tamul and Telloogo, and as many and more Tracts to-day. Thus, above two hundred Gospels, and more than two hundred copies of the Blind Way or other Tracts, are left in this place and its vicinity. May He, whose province it is to water the seed sown, water it with the rain from on high! Have preached Jesus to many people, and have told them that their gods and idols are vain. What will be the result we must leave to Him, in whose hands are the hearts of all men.

*25th, Christmas day.*—I am not in a place where there are many signs of its being Christmas day, neither do I feel much of a Christmas fashion, as the world would term it. Last night I tarried under a tree at the village to which I made allusion yesterday, Paapaanperry. Not a house did I see after plunging into the jungle until I reached it. I passed the place, but was directed as to the way in which I should go by a cow-grazier, whom I saw in the jungle. My bandies missed the place altogether, and I saw nothing of them until this morning. The name of the place where I now am is Manaloopetty, a large place, containing probably two thousand inhabitants. Yesterday afternoon, after reaching Paapaanperry, I had quite a number of people come to see the stranger. At first I found but one reader. He received a book, but afterwards returned it. After I had taken up my position under the tree, he, with two others, came and received books and Tracts. Thus I left there portions of God's word in that small obscure village, probably never before entered by a missionary of the cross.

*Sangkyyum, 25th.*—This morning I had quite a run for books for a time. Great fear was manifested by those who first took them. In several instances the Gospels were returned; but subsequently begged for after these fears had subsided. Distributed in all about thirty-five books and more Tracts. Applications for them had nearly ceased when it was time for us to leave. Had I been encouraged to remain longer, should not have left so soon. I am now encamped under a tamarind-tree, as there is no choultry.

*Akarum, 26th.*—I had quite a number of visitors after reaching Sangkyyum yesterday afternoon. The women were quite delighted to see so strange a person as a white man. They manifested no fear. Found two readers; but they were afraid to receive my books. So I left none of the written word among them. This morning early I left for Valuntay, where I stopped above an hour. It is a large village. Preached Jesus to the people, who swarmed to see me. Gave away thirty of my Gospels and as many copies of the Blind Way, with several other Tracts. I am now at Akarum, another village of considerable size. Here I have preached again and again; but have distributed only a few of my books or Tracts. The people cannot or will not read; or are afraid to receive books. I should not wonder if forty or fifty women, with girls, had been to see the stranger, and his old pelankeen. This old establishment has been inspected within and without. As I gave free liberty for all to come near it, all fear was soon taken away. Many have, probably for the first time, to-day seen a white face. Thus many have heard of the name of Jesus who were attracted to me with motives in no respect different from those of Zachæus. I have had a head-ache, have had no food, nor tea or coffee, before my labours at Valuntay, but some curry and rice, and a cup of strong coffee have nearly set me right. I have much reason for thankfulness that a cup of hot coffee so often acts the part of a charm upon my head.

*Tricalore, 26th.*—Night.

*Meyyoor, December 28.*—I reached Tricalore on the afternoon of the 26th, and soon began to engage in my usual work. This I continued throughout the day yesterday. Began before sun-rise to distribute books and Tracts. Within the two past days have given away above two hundred Gospels and a larger number of Tracts. I mentioned that the two readers whom I saw at Sangkyyum, where I remained on Wednesday night, would not receive books. Two persons from the village came and received books yesterday. So that the written word will have a place there contrary to my expectations. Tricalore is a great place. It would be a most excellent place for a missionary. This morning I left it very early, called at a village named Chittingkalingkum, and gave away thirty portions of the Scriptures with as many Tracts. I came directly from Chittingkalingkum to this place. It is situated to the north of the public road, and about one mile distant from it. I am now in company with a number of the natives of the town. Have been distributing largely of

books and Tracts. The demand is now decreasing. It is not quite one o'clock. At half past ten o'clock I had a good cup of hot coffee, which relieved my aching head. I shall leave this, God willing, this afternoon, for a village not far distant, where I expect to spend the Sabbath. I have been sadly bitten by the ticks, which are to be found in many of the tops of trees.

*Dec. 30, Trivanellore.*—I left Meyyoor on Saturday afternoon, and called at the villages of Puthuparluim and Panipaukum, on my way to Marnikoopim. I do not know the number of books given at Meyyoor: perhaps 60 of the Gospels and as many Tracts. Left two books and two copies of the Blind Way in Puthuparluim, and one or two in Panipaukum. After I left Puthuparluim, a young man came running after me for a book, which I gave to him. When I reached the village of Marnikoopum, I was told that the verandah of the building in front of Karle's temple was at my service to tarry in. In that I sat on the morning of the Sabbath, and preached the Gospel as well as distributed it. As my applications for books had nearly ceased about noon, I resolved to go to a large village, as I was told it was, in the afternoon. It is called Amon, I think. Accordingly, attended by my native helper and another person who went to carry books, I set out for it on foot about a quarter past one o'clock, and was an hour in reaching it. The village I found to be small. Preached the Gospel to a number of the people, and distributed seven books and as many copies of the Blind Way. Gave away, in all, yesterday forty or fifty books and Tracts. This morning I went to Erdyyaar, a village on the main road to the north of Marnakoopum. It is a large village; but very little desire was manifested to receive books. Gave but three copies of the Blind Way and as many portions of the Scriptures. The place where I now am is said to be large. In going through the country I feel that I am doing no justice to what may be called a general distribution of the Scriptures or Tracts. There are hundreds of important villages which ought to be visited. But what can be done? very little, unless I could sojourn in a tent, and spend most of the year out of the city. I should have mentioned, that yesterday morning a woman came up to Karle's temple in a great rage, and prayed most fervently that she would destroy some persons who had been beating her. I had an opportunity of witnessing the devotion of one of her worshippers both yesterday and this morning before day-break. He came up with a small drum, and repeated his prayers in quite a solemn tone of voice in the Telloogo language. He would beat the drum and then stop and pray. I think he might have made some nominal christians, to say the least, ashamed. After hearing what I did, I could not but be struck with those lines of Dr. Watts, "Why was I made to hear thy voice, and enter while there's room?" but did not feel that I could apply the last two lines of the verse until after I had made known a Saviour to him.

*Anatoor, Dec. 31.*—Came to this place this morning. Distributed at Trivanellore about 75 Tamil Gospels and about as many copies of the Blind Way. Gave away also several Telloogo Gospels. Found when the night closed upon me, that it was quite time for my *lungs* to have rest. Nothing occurred yesterday of particular interest out of the common course, except that a little girl came and received a Telloogo Gospel and Tract. Her father came with her. He told me that he had devoted her to the temple. This information made me eloquent against such an abomination. I enjoined it upon him not to fulfil his vow, but to provide a husband for her. He probably felt the force of what I said to some extent; for he said that he would not adopt the course he had adopted with this daughter, with another and a younger which he had. All I said to make him break his wicked vow will probably be disregarded, and the modest, well-behaved, and pleasant, if not beautiful child, will probably be doomed, after four or five years, to become a prostitute of the temple. I endeavoured to operate upon his feelings of honour. I told him that if he pursued the course he had resolved to pursue,



it would be disgraceful to him. I moreover told him that the curse from on high would rest upon him. One of the bystanders seemed to think that it would not at all answer to break the vow he had made, as it had been made to God. I told him it had been made to one who was not God. But, as I before said, probably all my efforts will be disregarded, though probably, from the earnestness of my manner with the father, they will not soon be forgotten. May Jehovah Jesus bless the word in the hands of the child to the salvation of her soul. She is in possession of a directory which few females have access to. I gave her father also a Tamil Gospel and a copy of the Blind Way. What a horrible state of things is it, when it is considered *honourable* to dedicate children to the temple to become prostitutes. What must we think of such a vile system of religion as will countenance and encourage it, but that it is eminently fitted to prepare subjects for hell.

*January 1, 1840.*—An important season in two respects. The first is because we are brought one year nearer to eternity. A second is, because another tenth of a century has passed. Two months ago I had the expectation of spending this day in a manner very different from that which now obtains. I expected to have had a meeting for prayer at the mission-house in Chintadupettah. I am now at Trividy. Yesterday afternoon I left Anatoor, and came on to Puthapenty, where I encamped under a tree at the side of a tank for the night. As I had on a former occasion distributed both Gospels and copies of the Blind Way at this place, I refused to give any, except to a few who belonged to the adjoining villages. This morning I stopped at Lingareddeparlium, and distributed about 60 books and Tracts. Most of the Tracts were copies of the Blind Way. Yesterday I gave away probably 30 books, and as many Tracts at Anatoor. Have met with nothing thus far on my journey, until this morning, which indicated that a book or Tract would be misused. A very vile person came up to the place where I was distributing them, and was very free in his abuse of the Saviour. He called him a thief, and so forth. I took no notice of him, so far as speaking to him is concerned. After giving vent to his spite he went away, but soon returned with a copy of the Blind Way, which he had procured from some other person than myself. He then tore out the first leaf. I thought proper to take the book out of his hands. Thus ended our interview.

*Purttampankum, January 2.*—Yesterday I had a very good day at Trividy. The people were, generally, very civil. Distributed above 90 Tamul Gospels and as many copies of the Blind Way. Gave away also 20 Telloogo Gospels and as many Telloogo Tracts. Two of the latter were given to females. This morning I left Trividy and called at two villages before I reached this place. One of these villages is off from the main road, and is called Marleyumordu—the other is called Kaavaraperttu. Distributed in these two villages about 40 Gospels and as many Tracts. My stock of Tamul Gospels is getting very low. Probably shall have none left by to-morrow night.

*Nellukupum, January 3.*—Reached this place yesterday afternoon, as much worn out as I have been at any time since I left home, that is if I am to judge from my feelings. This morning had a great run for books. Am sorry that my stock of Tamul Gospels is so low, as a number have to-day received nothing but a copy of the Blind Way.

*January 4.*—I am now at Vamdeparlium, where I have been before: and am distributing my copies of the Blind Way, and Telloogo Gospels and Tracts. I have given Tamul Gospels here before. As I have not previously given the Blind Way, I wish to supply this and the neighbouring town of Teruppappoor with them. Both these places are near to Cudalore. Gave my last Tamul Gospel at Nellukupum to a man from a distant village. It is now nearly nine o'clock. Have been busy in preaching, and distributing copies of the Blind Way and Telloogo Gospels and Tracts. Feel pretty much worn out, or something else, which disinclines me to labour. Feel more like being on my couch.

Yesterday, and on the preceding evening, I distributed a large number of books and Tracts at Nellukupum. Perhaps 250 or more of all kinds.

*Munchakupum, January 6.*—On Saturday I laboured at Vandeparlium until about one o'clock, when I left it for Teruppappoor. Was so much worn out that I refused to do any thing of consequence that afternoon. My native helper partook of my feelings, for he asked me to let him go away and take a little sleep. Yesterday, with the exception of a few copies, gave out the remainder of my stock of the Blind Way. I brought fourteen or fifteen hundred from home with me, with above fourteen hundred Gospels. All the latter, with the exception of about thirty Gospels in Telloogo, have been distributed. May Jehovah of Hosts give those who have them in their hands, eyes to see and hearts to understand the things which belong to their peace! I left the native choultry this morning about one o'clock. I was aroused at this early hour by a thief, who made so much noise in his attempts to secure some of the articles in my pelankeen as to awake me. The moment I called out he was off. He ran across the street, and soon disappeared.

*To the Secretaries, &c.*

DEARLY BELOVED BRETHREN,—I send you a copy of my last tour. If you find nothing in it to interest you, you will know that I am not unmindful to tell you of the way in which your benevolence is flowing. I am *too old* a missionary to write many things new. *New* things are all to me *old*. You must therefore never expect to be much interested with the journals of such old missionaries, of more than twenty years standing. I reached home last week. I am not doing my work as I should do it. I think it probable that eventually I must take my family with me and live out among the people in tents.

May Jehovah Jesus bless you, and enable you to be faithful in labours until death.

Your brother in the kingdom and patience of Jesus Christ.

J. SCUDDER

January 14, 1840.

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*From the Third Annual Report of the Jaffna Auxiliary Bible Society.*

Within the past year there have been printed for your Society at the press of the American Mission at Manepy, 5,000 copies of Genesis and of the first twenty chapters of Exodus, in 18mo. forming a neat volume of 456 pages. Also 15,000 copies of the Psalms in 18mo. forming a volume of 372 pages. Of these publications, 2,500 copies of Genesis and Exodus, and 2,500 of the Psalms, were sold to the American Mission on behalf of the American Bible Society.

It appears also that there have been bound within the year and distributed to the subscribers—

4,400	Epistles,	64mo.
9,900	Proverbs,	18mo.
1,050	Genesis and Exodus,	20 c. 18mo.

making in all 15,350 volumes.

The following portions of Scripture have been carried through the press by your Society since it commenced the business of publication, viz.

	<i>Copies.</i>	<i>Pages.</i>	<i>Whole No. of pages.</i>
In 1836, Acts of the Apostles,	10,000 18mo.	210	2,100,000
1837, Book of Proverbs,	10,000 "	140	1,400,000
" Epistles to Timothy,	10,000 64mo.	88	880,000
" Epistle of James,	10,000 "	48	480,000
" Epistles of John,	10,000 "	64	640,000
1838, Genesis and Exod. 20 c.	5,000 18mo.	456	2,280,000
" Psalms,	15,000 "	372	5,580,000
	<hr/> 70,000		<hr/> 13,360,000

*From the Appendix of the same Report.*

FROM THE REV. J. J. LAWRENCE.

The number of portions of Scripture which I have distributed the past year I have no means of ascertaining. Very many applications at my door sometimes by men from 70 to 80 miles distance, 2 tours of 40 to 50 miles each, and a permission to my helpers to give to all who give evidence of ability to read, have rendered it almost impossible to keep an accurate statistical account. The books of Genesis and Exodus, the Psalms and Gospels, have been often sought for, and I have had more than one opportunity of ascertaining that the facts contained in these portions of the word of God are becoming fixed in the minds if not in the hearts of this people. I have had some urgent solicitations for the whole Scriptures, by intelligent and liberal-minded Roman catholics, but until within six weeks past have been under the painful necessity of sending them away empty. I have just made an arrangement by which a copy of the whole Scriptures is to be kept in each of the schools under my care. This will, I hope, prove a profitable and valuable means for the diffusion of the knowledge of the word of God. The young men connected with the regimental band at this station have received copies of the English Bibles, and I am in hopes that the boon will not be lightly esteemed. Three of them were given through the agency of one of the officers of the regiment, the other two I gave myself, and found that the applicants were good readers. One of them is a Roman catholic, the other a protestant. With regard to results I can only say—

*"We sow in hope."*

The harvest-time may be reserved for more worthy instruments; still it is an unspeakable honour to be permitted to have the share of a sower in this best of all causes. It is of God, and *will prevail*.

DINDIGUL, Dec. 1st, 1838.

J. J. LAWRENCE.

FROM THE REV. D. POOR.

An annual acknowledgment of our obligations to the Jaffna Auxiliary Bible Society is the least return we can make for the liberal supplies of Scriptures we are constantly receiving from them. We wish them to know for their encouragement, that the field for a profitable distribution of the products of their labour in this part of the country is still opening and widening before us. We are steadily aiming at the two-fold object of furnishing the people with the Scriptures, and of securing attention to their contents.

The whole course of reading in our schools is eminently *Biblical*. The first classes have read an abridgment of the Bible, and Proverbs; and are now

nearly ready to commence Genesis. Other portions will ere long be needed. A new world of *thought*, if not of feeling, is opening upon the rising generation in this district, and we are encouraged by what we witness, as well as by the cheering promises of the book we teach, that saving and bountiful results will hereafter appear from the precious seed so liberally sown.

We have had open through the year, two *reading-shops*, at the entrance of two of the principal gates of the city. At these places portions of the Bible, as well as Tracts, are daily read and given to all applicants who show themselves worthy to receive them; and it is pleasing to notice an increasing desire among the people to possess what they understand to be the word of God.

We are making it a prominent object in our mission labours to present the whole Bible to the people as soon as they can be prepared to receive so rich a boon. It is important that they have the means as soon as possible of forming some correct idea of the nature, both in their extent and variety, of the sacred Scriptures. In this connection I beg leave to suggest for the consideration of the Society, the expediency of publishing, if the rules of the Society will permit it, a synopsis, however short, of the whole Bible, as a preface to every separate portion that is published. It would be a valuable aid to every intelligent reader, and to all the children in the school, to know what place the particular portion in hand holds in the sacred volume. The want of such a directory as this greatly subtracts from the value of the Acts of the Apostles, as a book for general distribution. It is natural for a native to suppose, when he gets a *volume* of the Bible, that he has now the means of obtaining a connected view of what teaches christianity.

As I proceed in my mission labours, my mind becomes more deeply impressed with the importance of making a free and continued use of the Bible, as the means of enlightening and converting the heathen. So far as continued attention can be secured, either to the hearing or reading of the Scriptures, large portions are far preferable to smaller ones. Heathens, who have been accustomed to see Tracts and small books, are surprised and well affected on becoming acquainted with the extent of the sacred writings.

A Gospel, the Acts, the Epistle to the Romans, and the Apocalypse, would form a valuable volume, in case the whole of the New Testament could not be given.

With best wishes for the prosperity of the Jaffna Society, I remain, &c.

D. POOR.

MADURA, Dec. 21st, 1833.

FROM THE REV. S. HUTCHINGS.

The portions of Scripture that I have distributed the past year are Proverbs, Acts of the Apostles, Genesis, a few Gospels, and the miniature edition of the Epistles of James and John, and Paul's Epistles to Timothy.

Of these none have been more acceptable than Genesis and Proverbs. Of the former I have received but few, and therefore have been unable to supply all who asked for them.

From what my native assistants inform me, as well as from my own observation among the people, I am persuaded that darkness is to some extent being displaced by light, and error by truth.

One of my assistants gave me the following statements and facts:

"Most of those who have received books from us appear to read them with good attention. This is evident from their enquiries for the meaning of the hard words they meet with, and their great desire to understand them.

"The people keep the Gospels (meaning the Scriptures) with care. Parents who have children, teach them to read in the Bible in their leisure hours and in the evening, and explain to them what they read, as much as they can. When they meet with a verse they themselves do not understand, they mark it, and ask us the meaning of it.

"Some people say, 'this book,' that is, the Bible, 'is better and more interesting than all our books, and the oftener we read it, the more we like it.

"Some others ask me for the Scriptures, saying that small Tracts soon become torn, but these will last long, and there are many precious counsels in them.

"Some lend books to and borrow from each other. This I know from what I have heard in the houses where I go. I have heard husbands ask their wives, 'has such a one returned the book he took from me? Perhaps the catechist can give me one more. Can you furnish me with another copy? You will oblige me much with still another copy.'

"As a general remark, I can say that the light of the Gospel shineth in every place, and in all directions."

S. HUTCHINGS.

CHAVAGACHERY, Feb. 20th, 1839.

The following communications are from the Appendix of the last Report of the British and Foreign Bible Society. The subject involved is one of such importance as to justify a republication here.

*Letter from the Rev. Dr. Häberlin, about to proceed, as the Society's Agent, to Calcutta.*

Dec. 14, 1838.

As I am anxious to devote the time I have yet to spend in this country, as much as may be, to the advancement of the Bible cause in India, I would submit to the consideration of the Committee the propriety of printing two works in the native languages, which I could undertake to execute within a given time.

The first is the *Pentateuch in Persian*. The Pentateuch, translated (as the rest of the Old Testament) by the Rev. Mr. Robinson, late Archdeacon of Madras, about eighteen years ago, and then printed at Calcutta, in quarto, is quite out of print; not more than fourteen copies remaining in the depository a twelvemonth ago. The edition of the rest of the books consisted of 4,000 copies in octavo: of these a certain number, I believe 1,500 to 2,000 copies, were reserved, and are now lying in sheets at the Church Mission Press at Calcutta, until the Pentateuch should be reprinted, and so the whole Bible bound together. In fact, all these reserved copies, together with the greatest part of the separate books, are lying uselessly at Calcutta, merely for want of the Pentateuch; and although it is to be regretted that for a considerable time past very few calls have been made upon us for the Persian Scriptures, yet this is to be accounted for mainly, I conceive, by our known inability to forward any supply. At the same time there is now, more than ever, a prospect of a great number of Persian Scriptures being required, the Church Missionary Society having lately sent two, and the German Basle Missionary Society two more, of the missionaries formerly employed by the latter Society, (at Shushi in Southern Russia, and Tabreez in Persia,) to labour in the north-west provinces of India, where Persian is the language spoken by the higher classes of Mohammedans.

I would suggest that 4,000 copies be printed in octavo; the size of type and pages corresponding with the Calcutta edition of the historical and prophetic books. I would undertake the correcting of the proof-sheets as they are passing through the press.

The second work I would propose is an edition of the *Bengali New Testament*, in Roman characters, to consist of—say 3,000 copies. The Gospel by St. Matthew has been printed in this character, at the expense of C. E. Trevelyan,

Esq., and most of the copies were sold soon after their appearance; the remaining stock was made over by Mr. Trevelyan, on his departure from Calcutta, to the Bible Society there. An edition of the *Urdu* Testament is at the present moment publishing in Roman characters, at the expense of this Society, instead of the Urdu in Devanagri characters, as at first proposed. Besides this, another edition in the same language is likewise publishing in Calcutta, at the expense of some private individuals there. It should be observed, too, that nearly all the missionaries, and Mission and Bible Society friends in Hindostan, are favourable to the introduction of books printed in Roman characters, in the schools under their controul. I fully expect that the greater part of the edition I propose will be bought by Europeans, for their own use, and for schools with which some of them are connected; and although it is not likely that the Roman characters will ever entirely supersede the use of the native characters, yet, I apprehend, we should avail ourselves of the present decided feeling in favour of the former, considering that the saving will be—in the languages using the Persian characters, about two-thirds—in those using the Devanagri, about one-half—by substituting the Roman in their stead. Under these circumstances I would strongly recommend the printing of an edition of the Bengali New Testament here.

(Signed)

J. HÄBERLIN.

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*Letter from C. E. Trevelyan, Esq., late a member of the Committee of the Calcutta Auxiliary Bible Society, to the Rev. Dr. Häberlin, about to proceed, as the Society's Agent, to Calcutta.*

Dec. 14th, 1838.

I am very glad to hear that you are preparing an edition of the Bengali Testament in the Roman character; and although it may appear rather superfluous after all that has passed on the subject, I will note down some of the advantages which may be expected to the christian cause from the increasing use of that character in India.

1. Its superior cheapness, arising from its superior distinctness and compactness, and the absence of double letters. The Bible and all kinds of religious books may be furnished to the natives in this character at *one-third* of the price at which they can be furnished in the old native characters.

2. Vast numbers of native youth may be induced to read the Bible in this character, who will never read it in any other. You know the greediness with which every thing English is caught at by the rising generation, and the difficulty with which they can be brought to attend to any thing in their own language. Of 1,200 boys who came at the opening of the Hoogly College to study English, between two and three hundred could not read a word of their own language, and very few of them could read it fluently. There is therefore a large class of young people in India who are already familiarly acquainted with the Roman letters; who can read any book in those letters without any new mental exertion; and who know them better, and like them better, than the old native characters. For this class I contend that we ought to print the Bible and religious books in the Roman letters.

3. But the greatest advantage of all of the use of these letters is, that it will cut up the existing native literature by the roots, and give rise to a new and purified literature, unconnected with the abominations of idolatry, and impregnated with the Spirit of Christ, from whose blessed religion it will derive its origin and support. The present Hindu literature is the offspring of a lascivious and cruel system of idolatry, and almost every page of it is imbued with the corrupting influence of its parent source: but happily the

manuscript books which contain this literature are comparatively few. The press has hardly begun to be applied to it. The characters in which it is expressed are complicated, clumsy, incapable of much compression without becoming illegible; and, according to Adam's accurate educational survey, only one person in 266 at present learns to read at all. Meanwhile, many thousands of the upper and middle classes have learned to read English, and the taste for English letters and English learning is every day spreading. At this point of time, the cheap, distinct, popular Roman letters have been applied to the native languages. The Testament, and many religious books, and the first (I believe, at present, the only) native religious newspaper in India, have been published in them; and their use, which commenced among the young educated natives, who are more familiar with the English letters than they are with their native characters, is now spreading among all classes.

You will now understand what I mean by cutting up the existing corrupt native literature by the roots. In three years we might, without any extraordinary exertion, publish more native books in the Roman character than now exist altogether in the old characters. We might fill India with Bibles and Testaments, and religious books of all kinds, and school-books, at one third of the existing price. All the middle and upper classes who already know the English letters would prefer them. All those who know no letters at all, including the vast majority of the grown-up population, and all the rising generation, would prefer them. Their superior cheapness and superior simplicity,—(you know the number of intricate compound letters in the native alphabet, the length of time which is consumed in merely learning to read, and the hesitating imperfect style of reading which, after all, is usually attained)—and the example of the upper and middle classes, would insure this. And if the undertaking is properly followed up by the religious public, this new literature will, for a long time to come, be in the hands of the Bible and Missionary Societies and their agents; it will be laid by them on the solid foundation of Holy Writ; it will be separated by the wide gulf of an entire disparity of written and printed character from the old corrupt native literature; it will daily be enriched by new stores of christian learning; it will be disliked and avoided by the Hindu priesthood, and all the supporters of the old system, because it lays the axe to the root of their learning; a long time will elapse before they will begin to contaminate it by transferring into it their idolatrous and obscene publications. It may even be hoped that it will never be so contaminated; that there will be no demand for such books among the followers of the new literature, and that most of them will become obsolete simultaneously with the disuse of the character in which they are expressed. Meanwhile religious people will have got such a start in the formation of the new literature, that it will permanently take the impress of its origin, and become in reality a *christian literature*—a christian literature for benighted India—a christian literature for the formation of the minds of the countless millions who will in all time to come be born in that great country. The youth who will be educated in the new literature will rarely have either time or inclination to injure their minds by the perusal of the obscene books at present in vogue. If they are led on to study any thing, it will be English literature, which will be united to their own literature by the bond of a common character, and with the spirit of the best parts of which their own literature will have been deeply imbued.

You must not suppose that I expect these results to be suddenly, or even quickly, realized. All I desire is, that the thing should be pushed as far as it will go, and no further; and that the event should be left to time and circumstances, or, I should rather say, to the overruling providence of God. The progress which the plan made while it was supported only by my own resources was highly encouraging; and we may reasonably hope for still more rapid success, now that the plan has been taken up by numerous individuals and several public bodies. You will see the independent testimony of the

Benares missionaries (for they alone could have written the paragraph,) as to what has been done in the matter since I left India, at page 275 of the *Asiatic Journal* for this month (December,) under the head "*Asiatic Intelligence, Calcutta.*"

A minor advantage of the plan is, that it enables Europeans of every nation to enter at once on the study of the Indian languages, without any of the trouble, loss of time, and discouragement caused by the necessity of learning an entirely new character. The facility this will afford to persons wishing to qualify themselves for missionaries, need scarcely be pointed out. It does not take much time to learn each letter of an alphabet separately, but it is quite another thing to learn to read fluently in a new character; particularly when that character abounds, as the Bengali does, in intricate combinations, most of which are as difficult to learn as a new letter. I think you will agree with me, that a German student could *read Bengali fluently* in half an hour, in the Roman character. Missionaries will also now be able to turn at once from one Indian language to another, and to see almost at a glance how far they differ from each other. There will be only one character and one system of notation for them all.

The only alteration I have to suggest in the plan of publishing an edition of the Testament in the Roman character is, that another 3,000 copies should be printed with the English version on the opposite page, for the benefit of native students learning English, and European students learning Bengali; or if this is thought too much, 2,000 copies of each sort might be printed. The version with English and Bengali on opposite pages will be in great request with the native youth who have received, or are now receiving, an English education. Besides the Gospels in Hindustani and Bengali, printed by the Bible Society and myself, two Benares missionaries have published an entirely new Hindustani translation of the New Testament in the Roman character, in 12mo. price one rupee. This is a great stride, but I do not recommend you to attempt this (I refer to the size of the volume) at present. If the larger edition is printed, the copies may be sold at a cheaper rate, which is a great object.

Believe me, &c.

(Signed)

C. E. TREVELYAN.

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*Extract from the Asiatic Journal for December, 1838, referred to in the preceding letter.*

An anonymous correspondent at Benares, in one of the Calcutta papers, writes, 24th July:

"When Mr. Trevelyan left India for England, he made over to the Benares School-Book Society all the unsold copies of Romanized books printed by himself. The Society has sold, in the last month alone, about Rs. 50 of Romanized books, but not a single copy of any book in any native character. The Rev. Mr. Bowley, at Chunar, the missionaries of the Baptist Missionary Society in Calcutta, Mr. D. Rogario, of the Church Mission Press, and others, sell likewise Romanized books; and every month between two and three hundred copies of the Benares *Khain Khuah i Hind* newspaper, printed in the Hindustani language and Roman character, are sent to all parts of the country; the system is therefore not only alive, but rapidly spreading. As the managers of the Benares School-Book Society have now realized some money from the sale of Romanized works, they intend to make great efforts to increase the existing stock, which already exceeds that existing in any of the native characters. Miss Bird's *Ancient History* is ready for the press, and will speedily be published. A copy of this work in the Persian characters cost three rupees, and in the Roman only one rupee. The Rev. J. Wilson, of Allahabad, has translated an excellent Armenian school-book, which is likewise ready for the press, and will be printed immediately."



*Colporteurs or Bible Distributers in France.—Sketch of their labours, difficulties, and success.*

"In the town of S—— two itinerating priests made their appearance as missionaries, and crowds attended their preaching. Having on one occasion, after many denunciations against them, let slip that Bible venders were expected to arrive the following day, it so happened that on the day in question two colporteurs actually entered the town, and on proceeding, as was their wont, to offer the Scriptures from house to house, they found to their joy, that in consequence of the invectives of the missionaries, every one was anxious to obtain the book which they had attempted to decry. In fact, so great was the success of the colporteurs, that without entering into any discussion with the priests, the latter abandoned the object of their mission, and retreated long before the time originally fixed upon for their stay had expired. At F——, I entered a house where I found two persons holding forth, who, I was informed, were two Parisians, desirous of propagating a new religion. I listened to them, and soon discovered that they were two emissaries of the Abbé Chatel, the founder of the French Catholic church. I considered it my duty to lift up my voice on the occasion in support of the truth, and I frankly told the two orators that their church did not appear to me to admit the fundamental truths of christianity. They inquired on what grounds I rested my assertions. 'On the word of Jesus Christ; in one word, on the Bible,' said I. 'And we,' they replied, 'take our stand on the Bible of the Abbé Chatel.' 'If so,' I continued, 'you are members of the church of the Abbé Chatel, and not of a Catholic and apostolical church; for your church exists in a few obscure corners, and you do not, like the apostles, confess Jesus Christ to be the Son of God, blessed for ever more.'—'No! a hundred passages even in your own Bible declare him to be the Son of man, whereas not a single one calls him the Son of God.' 'If you insist upon that, permit me to prove to you that you have not so much as read the Bible.' 'That is true,' they replied, 'but it is of no consequence.' The apartment in which we were contained about twenty persons, who all listened attentively to our conversation; so, opening the New Testament, I read aloud, and caused them also to read various passages referring to the truly important subject of our discussion, and on my proceeding to cite others, nearly all my auditors cried out together, 'It is enough, we are convinced that Jesus Christ is the Son of God, upon the testimony of the Holy Scriptures.' The disciples of the Abbé Chatel were silenced, and I had the pleasure to find that my words, or rather the words of the Bible, had been heard with blessing."

In a little hamlet occupied by poor day-labourers, to the number of thirty, a colporteur had the good fortune, after a few preliminary appeals, to sell three Bibles and thirty New Testaments. In another place, a priest asked one of our agents if he believed that the Bible of itself was sufficient to instruct a man in the things pertaining to faith and salvation? The colporteur replied in the affirmative, adding, however, that such knowledge was only given by the Holy Spirit. "Do you then believe that all men receive the Holy Spirit to enable them to understand the Bible?" continued the priest. "No," was the answer of the colporteur, "only those obtain it who seek it in prayer." To this the other merely remarked that "such doctrine was sheer protestantism." As the colporteur was preparing to point out several passages in the Bible in support of his assertion, a gentleman decorated with an order, who happened to be present, shrugged his shoulders and denied that the Bible was inspired, or that it was the word of God. At this the curé, forgetting all the previous discussion, made joint cause with the colporteur in attacking the infidel; and the Bible of the latter passed alternately from his hands into those of the priest, as they wanted to find the passages which each was desirous of bringing forward to overthrow the objections of the common enemy. The Lord was pleased to lay his blessing upon the conversation, which was carried on for two hours in a very animated manner, at the close of which the sceptic owned that he was ignorant of the

Bible, and that he was now convinced of the necessity of studying it; and, when the curé and the colporteur parted, they grasped each other's hand with genuine feelings of brotherly love.

And now bidding adieu to the north of France, let us direct our eyes for a moment to the east, whither we have dispatched certain of our colporteurs, and we shall again find, though in a stronger degree, (inasmuch as hitherto the word of God had previously been less circulated there,) the same species of difficulties which I have just described, namely, superstition or infidelity among the inhabitants in general, and hostility against the religion of the Bible on the part of the immense majority of the clergy of the Romish church in particular. For brevity's sake, I shall again extract from my correspondence some facts which may tend to give you an idea of the difficulties with which we have to contend, as well as of the special assistance afforded to enable us to overcome them: and although the cases to be brought forward may in some degree be mixed up with details of success, still it will be easy for you to conclude from my narrative, that there too we have reason to adore the powerful and gracious hand of Him who blesses our labours.

At B——, a colporteur met with an infirm old man, who had a large Bible spread open before him, in which he was reading. "Here," said he, "is all my delight, all my consolation. I have been in possession of this book for more than forty years; it came to me by inheritance from an uncle, and ever since I have continued to read it daily. Often has the curé attempted to rob me of my treasure, under the pretence of its hindering me from attending mass. He tells me that it is a book for the clergy, but not for the people, who cannot understand it, and that I should do much better to give it up to him. My answer always is, 'My good sir, if you are wiser than I am, pray come and read the Bible with me at my house, for never, never, shall I consent to be separated from my Bible, which I love above all things.'"

From the journal of a colporteur at M——: "Immediately on my arrival I commenced my labours; but the first day I had the mortification not to be able to dispose of a single copy. The day following I was not more successful; nay, I had even to encounter insult. Finding that I was every where rudely dismissed when I called at the doors of the houses, I determined to take up my stand in the market-place. Several persons soon drew near: some threw down my books with disdain, after having glanced over the title-page, while others accosted me in an angry tone, calling me a vile protestant, a dog of a Huguenot, &c.; nay, there were even some who went so far as to say, that if they could, they would burn both me and my books! For three days successively I could sell nothing, and on one occasion a priest came to look at my Bibles, and on going away, exclaimed that the king was blameable in suffering France to be poisoned by such bad books. Thus I spent a whole week in this poor city, without being able to effect any thing; nevertheless I am not faint-hearted, but propose soon to return, for, in order to encourage me, the Lord was pleased, just as I was on the point of leaving my quarters to proceed elsewhere, to conduct a person to me, who I suppose is a bookseller, and who purchased forty-five New Testaments and three Bibles.

## REMITTANCES

*From Bible Societies Auxiliary to the American Bible Society, to the 30th of April, 1840, inclusive.*

NAMES OF AUXILIARIES.	Date of Recognition.	Donations first twenty- three years.	Remittances for Bibles, &c. first twenty- three years.	Donations twenty- fourth year.	Remittances for Bibles, &c. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
<b>MAINE.</b>								
Bath and Vicinity Marine, Lincoln county	Nov. 1820	75 00	483 54	.	.	Rev. John W. Ellingwood	Zena Hyde	John Masters
Eastern Maine Association	Mar. 1824	.	419 99	.	.	.	Rev. James Gillpatrick	D. Faulkner
Hancock county	Nov. 1828	.	537 97	.	97 50	.	Rev. Wooster Parker	Sewall Watson
Kennebec county	June, 1817	.	5111 09	.	305 00	Robert H. Gardiner	Rev. S. Sweetser	William Hastings
Lincoln county	Nov. 1820	260 00	2703 29	.	.	Unknown	Rev. D. M. Mitchell	Rev. S. T. Hawes
Maine	Nov. 1816	2670 00	8379 12	.	364 98	Levi Whitman	Rev. D. M. Mitchell	Rev. J. T. Hawes
Oxford county	Nov. 1829	.	1473 43	.	.	Joseph Lee	Rev. Carlton Hurd	William E. Goodnow
Penobscot county	May, 1828	.	1342 01	.	50 00	Capt. Joseph Titcomb	Romulus Haskins	George W. Brown
Portland Marine, Cumberland county	Jan. 1821	.	1068 54	.	87 00	Rev. Josiah Peet	Rev. Petrus S. Tenbroeck	William Allen, Jun.
Somerset county	Feb. 1819	.	1675 81	.	61 37	Rev. Stephen Thurston	Rev. Geo. W. Hathaway	B. Peirce.
Waldo county	July, 1828	.	1125 85	.	.	Unknown	Rev. Silas McKeen	George S. Smith
Washington county	April, 1822	69 75	1580 35	.	289 57	Daniel Sewell	Unknown	Rev. Charles Freeman
York county	Dec. 1820	458 00	2478 46	.	.	.	Rev. Charles Freeman	.
<b>NEW-HAMPSHIRE.</b>								
New-Hampshire	Sept. 1816	6946 18	20960 36	125 51	1905 55	Ebenezer Adams	Rev. Daniel Lancaster	Dr. Thomas Chadbourne
<b>VERMONT.</b>								
Bennington county	Nov. 1825	713 11	818 01	.	42 00	Mrs. Betsy Kent	Rev. James Anderson	Aaron Robinson
Rensselaire, Rutland county	Nov. 1816	352 24	20 00	.	.	Mrs. Nathan Wood	Mrs. B. Maria Goodrich	Miss Betsy Chapin
Middlebury Female, Addison county	Jan. 1817	499 85	100 95	.	.	Capt. Samuel Hand	Miss Susan Cleveland	Miss Susan Cleveland
Shoreham, Addison county	Sept. 1822	107 47	186 59	40 00	.	.	Unknown	Royal Turrill

NAMES OF AUXILIARIES.		Date of Recognition.	Donations first twenty-three years.	For Bibles, &c. first twenty-three years.	Donations fourth year.	Remittances for Bibles, &c. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
Springfield Young Gentlemen and Ladies, Windsor county Vermont		Aug. 1832 Oct. 1816	33 45 124 08 41	126 55 202 60 66	100 00	963 00	Asbel Steele Hon. Israel P. Dana	Asbel Steele C. L. Knapp	Thomas H. Smiley Charles Spalding
MASSACHUSETTS.									
Amherst College, Hampshire county		Mar. 1830	1003 42		35 00		Edmund Dowse	Joel S. Everett	Joel S. Everett
Berkshire county		July, 1817	16014 33	6034 23	1145 35	163 95	Edward A. Newton	Rev. Wm. A. Hawley	Dr. Robert Worthington
Boston and Vicinity Female, Suffolk county		Oct. 1816	4166 65	3111 97	173 30	*77 20	Mrs. Anne Parker	Mrs. M. P. Blagden	Mrs. Margaret D. Baldwin
Boston Young Men's, Suffolk county		Dec. 1832		856 13			R. C. Waterston	Wm. D. Ticknor	Joshua Lincoln
Brighton Female		Nov. 1831	254 26				Mrs. I. Bigelow	Miss Sally Worcester	Miss A. Brown
Bristol county		Sept. 1818	620 70	1004 75			James L. Hodges	Rev. Andrew Bigelow	Dea. William Reed
Dukes county		Dec. 1838	38 50	124 55	100 00	57 00	Alton Coffin	Rev. James H. Thomas	Rev. Hebron Vincent
Essex North		Sept. 1833	1557 00				Hon. Wm. B. Bannister	Rev. Luther F. Dinmick	Amos Tappan
Fairhaven, Bristol county		Sept. 1834	7 32	109 68			Ezekiel Sawin	Rev. Wm. Gould	Rev. Wm. Gould
Falmouth, Barnstable county		July, 1825	316 70	546 30	50 00		Rev. H. B. Hooker	Ebenezer Nye	Davis Hatch
Fall River		Oct. 1820	196 46	257 49	46 25	45 75	Rev. Orrin Fowler	Samuel L. Whipple	Samuel Chace
Franklin county		Nov. 1817	4587 12	2392 19	429 78	220 22	General Asa Howland	Rev. M. G. Wheeler	Richard Hall
Hampden county		Aug. 1816	3469 06	2702 99	697 96	39 85	Rev. Samuel Osgood, D. D.	Galen Ames	Solomon Warriner
Hampshire county		July, 1816	12908 88	1103 78	954 00		Rev. Nathan Perkins	Unknown	Eliphalet Williams
Hingham, Plymouth county		April, 1839				50 52	Rev. Joseph Richardson	Henry Hersey	John Norton
Lowell, Middlesex county		April, 1839				211 37	Hon. Luther Lawrence	Samuel B. Simonds	Samuel B. Simonds
Lynn and vicinity		Jan. 1839		100 00	19 42	63 58	Rev. Parsons Cook	Jonathan Tuttle	Amos Rhodes
Marblehead, Essex county		April, 1839		64 53			Rev. John Bartlett	Richard Girdler	Joseph P. Turner
Massachusetts		Sept. 1816	13000 96	28325 11	500 00	*1019 73	Rev. John Pierce, D. D.	Rev. Francis Parkman	Henry Edwards
Merrimack		Jan. 1817	3991 50	308 03			Rev. Daniel Dana, D. D.	Unknown	Hon. Jeremiah Nelson
Middlesex county		May, 1817	2660 57	3767 47	70 00	*15 00	Levi Hedge, D. D.	Rev. Luther F. Dinmick	Deacon I. Fitch
Middleboro', Plymouth county		Nov. 1822	520 62	150 00			Hon. Wilkes Wood	Dr. Arad Thompson	Justin Lawrence
Nantucket		Jan. 1839		546 66			Hon. Barker Burnell	Andrew M. Macy	Rev. Enoch Mudge
New Bedford, Bristol county		Oct. 1834		602 61	615 91	1095 14	Andrew Mackie	James B. Congdon	Rev. Alvan Lamson
Norfolk county		Oct. 1834	1771 16				Rev. John Codman, D. D.	Rev. E. Burgess	
New Bedford, Fairhaven, and Dartmouth		Feb. 1834							
Marine, Bristol county		Oct. 1820	24 87	347 65			Maj. General Benj. Lincoln	Timothy G. Coffin	Unknown
Nantucket Female		Nov. 1829	58 74	130 76			Mrs. Hepsibah A. Edwards	Mrs. Elizabeth Chase	Mrs. Elizabeth Chase
Plymouth county		Sept. 1818	1272 30	884 37	116 34		Rev. James Kendall, D. D.	Rev. Josiah Moore	Nathaniel Russell
Salem and Beverly Marine, Essex county		Nov. 1820	250 00	633 38			Capt. Parker Brown	Henry Whipple	Henry Whipple
Salem and Vicinity, Essex county		Nov. 1816	470 00	2797 19		101 85	Hon. Leverett Saltonstall	Rev. John Brazier	E. H. Payson
Sandwich, Barnstable county		April, 1839				100 00	William Fessenden	Charles H. Chaponil	William Loring

\* Including Interest on sundry Loans to the American Bible Society.



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New-London and Vicinity, New-London Co.	July, 1839	2352 08	1466 23	77 66	..	Hon. Elias Perkins	Charles Butler, Jun.	Wm. P. Cleaveland
New-Milford, Litchfield county	Jan. 1830	150 00	249 40	557 03	43 75	Rev. Enoch Huntington	George W. Whittlesey	Nathaniel Perry
Norwich and Vicinity	Feb. 1839	5159 02	1632 17	557 03	6 00	F. A. Perkins	Rev. H. P. Arms	Lyman Brewer
Norwich City Female	May, 1827	955 28	135 03	92 16	..	Mrs. Benjamin Lee	Jane E. Trumbull	Jane E. Trumbull
Norwich First Ecclesiastical	Sept. 1830	101 05	75 00	18 25	..	Gen. Zechariah Huntington	Joseph C. Huntington	Henry Strong
Norwich First Society Fem. Bib. Association	Sept. 1839	447 11	15 75	18 25	..	Mrs. Joseph Strong	Mrs. Cornelia Everett	Miss Lydia L. Shipman
Plainfield, Windham county	June, 1826	78 18	91 82	45 00	1 00	John Witter	Ebenezer Eaton	Vincent Hinkley
Sharon, Litchfield county	April, 1826	619 04	94 43	45 00	..	Hon. John Cotton Smith	Wm. M. Smith	David Gould
Washington, Litchfield county	May, 1832	12 85	67 20	..	..	Rev. Gordon Hayes	John Gunn	Remus M. Fowler
Watertown, Litchfield county	Dec. 1817	295 22	240 92	..	..	Unknown	Benjamin De Forest	David Woodward
Watson, Fairfield county	Oct. 1825	270 89	93 76	21 50	..	Isaac P. Langworthy	Unknown	Maclit Seely
Yale College, New-Haven county	Nov. 1822	1681 62	..	190 50	..	..	Wm. Herbert Norris	John Catlin
Yale College Medical Institution Bible So- ciety	April, 1829	74 38	..	..	..	Jon. Knight, M. D., Pr. An.	Theodore Shelton	Noble B. Picket
NEW-YORK.								
Albany	May, 1816	7810 00	4681 99	60 00	*309 83	Archibald McIntyre	Philip Phelps	Wm. C. Miller
Allegany county	April, 1825	214 83	82 45	3 75	13 11	Lorenzo Dana	Hon. A. S. Allen.	George B. North
Amity Female, Orange county	Sept. 1816	206 50	82 45	34 75	5 75	Mrs. Margaret Bogart	Mrs. Amanda Owen	Mrs. Maria Post
Baldston Female Bible Association	April, 1829	206 50	..	..	..	Mrs. Margaret Bogart	Mrs. Wm. G. Verplanck	Mrs. Doct. Safford
Bolton, Warren county	May, 1835	..	145 00	..	38 00	Rev. Courtney Smith	Sidney W. Tuttle	Samuel C. Stanton
Broomo county	Feb. 1817	..	1887 83	..	163 67	Deacon Amos Callender	Charles Pixley	D. S. West
Buffalo and Vicinity	July, 1838	..	175 00	..	263 00	Rev. Alexander Denoon	E. D. Holton	Thomas R. Stocking
Caledonia, Livingston county	April, 1818	793 93	11 00	..	16 20	Mrs. Ann Denoon	Donald McDonald	C. M'Vean
Caledonia Female, Livingston county	May, 1817	752 22	174 85	..	16 20	Mrs. Ann Denoon	Mrs. Belinda H. Clark	Mrs. Ann McDonald
Carmel Female, Putnam county	Mar. 1818	45 27	189 00	..	81 89	Mrs. Mary Seely	Miss Phebe Smith	Miss Fanny Beadeau
Cattaraugus county	Aug. 1829	602 83	602 83	..	141 38	Rev. Eliab Going	Rev. Elijah C. Hyde	M. C. Reed
Cayuga county	June, 1817	712 19	2575 45	..	251 46	Hon. E. F. Foote	Rev. Josiah Hopkins	George A. French
Chautauque county	April, 1826	50 18	2976 92	31 90	222 63	Simon Benjamin	Rev. Timothy Sullivan	Solomon L. Gillet
Chemung county	July, 1828	30 00	850 58	..	..	..	H. J. Maxwell	James Kershaw
Chemung county	July, 1817	1512 27	2262 47	180 00	20 00	Z. W. Elmore	Rev. John Sessions	James Kershaw
Chenango county	Reorgan'd Nov. 1826	..	..	..	..	..	..	..
Clinton county	April, 1821	24 20	1210 08	..	..	Gen. Benj. H. Mooers	Rev. J. Howland Colt	Amasa C. Moore
Cold Spring, Putnam county	Aug. 1838	..	56 47	..	56 25	John P. Andrews	Samuel Browning	Rev. Abijah Green
Columbia county	Oct. 1817	1711 05	3693 02	103 82	236 64	Tunis Snyder	N. Chamberlain	Warren Rockwell

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		first twenty- three years.	three years.	Donations twenty- fourth year.	Remittances for Bibles, &c. 24th year.				
Portland county	Aug. 1816	2309 41	775 78	110 00	150 00	Charles Chamberlain	Charles J. Lynde	Dr. George W. Bradford	
Delaware county	July, 1816	425 00	2056 88	70 00	70 00	Rev. E. H. Maxwell	Rev. E. H. Maxwell	Charles Hathaway	
Dutchess county Female	Oct. 1817	882 57	1214 51	486 55	138 57	Mrs. Sturges Sandford	Mrs. Wm. J. McCord	Mrs. Augustus Flint	
Dutchess county	Oct. 1839			811 36	307 88	Charles Bartlett	Alvin Lathrop	William Rous	
Elmira Female, Tioga county	Nov. 1818	230 00	66 88			Mrs. Henry Ford		Mrs. Mary Ann Tuttle	
Essex county	Oct. 1829		1297 87			Rev. Cyrus Comstock	Rev. Joel Fisk	Joseph Dart, Jun.	
Essex county	Jan. 1817	248 12	1794 27	90	58 00	Barstow White	Rev. George H. Fisher	Wm. B. Merriam	
Essex county	Oct. 1816	1230 00	814 54					James Given	
Fishkill, Dutchess county	Nov. 1836	38 38	11 00			Gen. Abm. Van Wyck	Lewis Sherwood	J. V. W. Ansen	
Fishkill, First Presbyterian Congregation	June, 1821	30 00	1122 00			Asa Hascall	Rev. Ashbel Parmelee	H. S. House, Jun.	
Bible Society	Dec. 1829	125 70	182 82			N. Bokkellin	John B. Kerfoot	Thurston Redell	
Franklin county	Jan. 1817	63 04	520 39			Mrs. Hannah Axtell	Mrs. S. M. Dwight	Mrs. Lydia Cook	
Flushing Institute	July, 1818	136 26	2238 71		416 59	Col. Martin O. Coe	J. A. Hall	A. P. Hascall	
Geneva Female, Ontario county	April, 1825	296 43	462 67	37 00		Rev. David Malin	Wm. Bradley	Wm. Bradley	
Genesee county	Sept. 1816	3705 77	1944 12		100 00		Samuel L. Penfield	Samuel S. Day	
Greene county	Sept. 1825		71 75			Eliza Hall	Mrs. Charlotte C. Brown	Olive S. Ely	
Herkimer Female, Tompkins county	May, 1817	1510 41	2603 15	11 61	93 34	Luther Pardee	Rev. David Chassell	Thomas Burch	
Hudson Female, Columbia county	Oct. 1816	708 50	467 28	100 00	30 00	Mrs. Sarah Rockwell	Miss Emeline Paddock	Mrs. Ruth Frary	
Hudson Female, Columbia county	Jan. 1817	51 92	3808 34		127 58	Hon. Micah Sterling	Samuel F. Bates	D. D. Otis	
Jefferson county	April, 1828	9 62	878 24		80 00	Kent Jarvis	Edwin Jarvis	Stephen Leonard	
Jewett county	May, 1824	502 42	1925 94	150 00	2 05	Allan Ayrault	Rev. John N. Lewis	Jabez Ranney	
Livingston county	Sept. 1817	11948 85	8282 11		512 41	Adrian Van Sinderen	Rev. John Goldsmith	Hosna Webster	
Long-Island	Oct. 1816	2996 21	2571 14	123 38		Eliphalet S. Jackson	Rev. E. S. Barrows	Dr. Newell Wright	
Madison county	Oct. 1828		49 38			Dr. Barabas Benton	Robert Spence	Robert Spence	
Marbleborough and Vicinity	Oct. 1821	257 93	3929 00	312 83	306 14	E. Peck	George A. Avery	Walker Griffith	
Monroe county	Dec. 1816	3290 71	6112 53	1294 70	687 00	Duncan Robertson	Rev. Elisha Yule	Chandler Bartlett	
Montgomery county	Sept. 1818	1153 94	1641 98		50 00	Rev. John Johnston	D. W. Bate	T. Jessup	
Newburgh, Orange county	June, 1816	10016 40	11737 63	535 67	159 62	Mrs. John E. Caldwell	Mrs. David Codwise	Miss Mary Murray	
New-York Female	Feb. 1817	214 06	6043 89			Edward Richardson	Rev. T. S. Harris	William Woodhull	
New-York Marine	June, 1838		54 00			John Edwards	David Roberts	David Jones	
New-York Welsh	Mar. 1829	10917 09	21748 85	455 00	3546 02	Alfred Edwards	J. R. Van Rensselaer	Geo. D. Baldwin	
New-York	May, 1830	10 00	1378 82			Col. Jarvis K. Pike	Marcus Stickney	Lathrop Fellows	
North Norwich	Mar. 1834	14 00	15 53					Isaac Bockee	
Oneida county	Jan. 1817	5724 20	6796 32		157 75	John I. Knox	Rev. A. Savage	Jesse W. Doolittle	
Ontario county	April, 1822	1858 80	3969 53		47 52	Moses D. Burnett	Rev. J. W. Adams	Pliny Dickinson	
Ontario county	Mar. 1817	2939 68	3255 64	141 43	65 68	Rev. Evan Johnson	Walter Hubbell	Nathaniel W. Howell	

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Orange county . . . . .	June, 1816	3661 81	3391 61	.	.	Dr. David Handford	Robert Denniston	P. A. Millspaugh
Orleans county . . . . .	July, 1830		749 48	.	80 00	Alexis Ward	Cyrus Farwell	Isaac Johnson
Oswego county . . . . .	Mar, 1826	100 00	2779 82	.	71 00	Robert W. Condit	Judge Otis Hart	I. B. Park
Otsego county . . . . .	June, 1816	1551 72	2941 24	.	65 57	Albert North	Rev. Alfred E. Campbell	George Pomeroy
Peekskill Female, Westchester county	Feb. 1817	253 84	132 76	.	.	Mrs. Jemima Brown	Miss Sarah Brown	Mrs. Ann Mitchell
Philipsstown Fem. Bib. Asso. Putnam Co.	Dec. 1827	20 00	110 20	.	.	Mrs. Blain	Mrs. Sarah Howell	Miss Elizabeth J. Garrison
Pleasant Valley, Dutchess county	May, 1820	160 50	184 96	.	.	Col. Eli Angevine	.	John Beadle
Poughkeepsie . . . . .	Mar, 1838	323 06	546 25	.	.	G. P. Oakley	A. S. Clement	T. W. Tallmadge
Poughkeepsie Female, Dutchess county	Oct. 1816		123 13	.	.	Joseph Crane	Mrs. Ariabella M. Bosworth	Mrs. Susan Storm
Putnam county . . . . .	May, 1832	51 06	236 38	.	.	Rev. Ephraim H. Newton	Russell Minor	H. R. Stephens
Queensbury, Warren county	June, 1825	11042 22	6708 24	30 00	613 06	Thaddeus B. Bigelow	John L. Curtin	Sheldon Benedict
Rensselaer county . . . . .	June, 1816	19 00	21 25	.	.	F. Garretson	Charles H. Read	Charles Lyman
Rhinebeck . . . . .	Mar, 1838	1131 47	358 54	.	.	Hon. John Garretson	A. J. Heermance	Nicholas Durye
Richmond county . . . . .	April, 1830	47 50	1392 93	52 12	.	Rev. Peter J. Quick	Rev. Jno. E. Miller	John Polhamus
Rockland county . . . . .	July, 1816		38 00	.	.	B. P. Johnson	Cornelius Sickles	S. E. Roberts
Rome, Oneida county . . . . .	Oct. 1839			.	.	John W. Proudfit	Edward Dodd	Anson Brown
Salem Juvenile, Washington county	Oct. 1822	4878 69	3679 26	439 25	129 00	Rev. Darius O. Griswold	Rev. Deodatus Babcock	Elisha Taylor
Saratoga county . . . . .	July, 1816	555 48	1677 72	.	.	Rev. Robt. Proudfoot, D. D.	Rev. J. Trumbull Backus	Peter Euphemia K. Boyd
Schenectady county . . . . .	May, 1823	536 00	239 75	.	.	Mrs. Magoffin	Dr. Cornelius Van Dyke	Mrs. Peter Osterhout, Sen.
Schenectady Female . . . . .	Aug. 1816	601 70	1118 27	.	95 69	Rev. Geo. A. Lintner, D. D.	William Thompson	Wm. H. King
Scholaris county . . . . .	Jan. 1817	450 00	839 93	.	196 67	Elam Bridges	Ira Gould	Dr. G. A. Rogers
Seneca county . . . . .	Nov. 1827	50 00	1908 59	.	110 00	Jacob Dickerson	Rev. J. B. Ten Eyck	John D. Coe
Staten county . . . . .	Feb. 1817	10 00	11 00	.	110 00	Horace Allen	Rev. Wm. S. Bowditch	Justus Smith
St. Andrews, Orange county	Nov. 1838	1440 00	6229 85	.	110 00	Jubal Terbell	Rev. S. Van Vechten	Charles M. Felton
St. Lawrence county . . . . .	April, 1820	248 15	404 61	.	32 89	Mrs. Anna Denniston	Rev. Charity Thompson	Mrs. John P. Jones
Sullivan county . . . . .	Aug. 1826	2056 86	2302 94	60 41	117 51	James Pumpelley	Rev. Charles White	Wm. Platt
Sullivan Female . . . . .	Dec. 1819	74 57	1898 71	.	276 54	Daniel L. Bishop	B. S. Halsey	T. S. Williams
Tioga county . . . . .	June, 1823	2043 00	1888 15	60 00	232 00	A. Bruyn Hashbrouck	Jacob Burhans	Joseph S. Smith
Tompkins county . . . . .	May, 1828	364 79	92 00	.	.	Thomas M'Gee	John L. Curtin	Lucius D. Baldwin
Ulster county . . . . .	Nov. 1816			.	.	Rev. Alex. Bullions, D. D.	Rev. Ephraim H. Newton	Lewis Younglove
Union College, Schenectady	July, 1816			.	.	Byram Green	Rev. Lucas Hubbell	Rev. Linus North
Warren county . . . . .	Sept. 1821	50 00	107 94	.	75 81	Rev. David Davies	Rev. E. Everett	Thomas Jones
Washington county . . . . .	Reorg'd			.	.			
Wayne county . . . . .	Nov. 1829	10319 19	4380 66	177 55	.			
Welsh Bible Society of Oneida county	Mar. 1817	1194 54	1897 33	235 61	.			
	Aug. 1827							
	Jan. 1817	2689 31						



NAMES OF AUXILIARIES.	Date of Recognition.	Donations			Remittances for Bibles, &c.			Remittances for Bibles, &c. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
		first year.	three years.	Donations	first twenty-three years.	Remittances for Bibles, &c.	Donations				
Westchester county	May, 1816	1839 37	1839 37	1839 37	2134 62	1839 37	1839 37	136 33	Hon. William Jay	Rev. R. G. Thompson	Caleb Roscoe
Westchester Town and Vicinity Female.									Miss Margaret Hunter	Miss Nancy Leggett	
Westchester county	Nov. 1816	185 25	185 25	185 25	181 10	185 25	185 25			Timothy Ross	Henry Bradley
Windsor, Broome county	May, 1838				84 88				Hon. William M. Oliver	Allen Steele	Mrs. Mary White
Yates county	Dec. 1837	200 00	200 00	200 00	1130 04			185 00	Mrs. Aurelia White	Mrs. Sarah Jacks	Dr. J. S. Graham
Yorktown Female, Westchester county	May, 1818	187 64	187 64	187 64	109 75				Rev. John B. Whittelsey	P. P. Peck	
York & Covington, Liv'nton & Genesee Co.	Sept. 1823	46 70	46 70	46 70	200 05						
NEW JERSEY.											
Bergentown, Bergen county	Nov. 1816	710 92	710 92	710 92	262 80				Rev. Benjamin C. Taylor	Hartman C. Van Wageningen	Col. Garrist Sip
Bloomfield, Essex county	Jan. 1817	330 35	330 35	330 35	377 89				John Buckman	James Sterling	Zophar B. Dodd
Burlington City and Vicinity	April, 1838								Rev. R. T. Cleaveland	C. S. Crane	Thomas Aikman
Caldwell	Jan. 1837				138 40				Nathan Holmes	Rev. Alvin H. Parker	Jonathan Provost
Cape May county	Nov. 1827				150 60				Ebenezer Elmer	Lucius Q. C. Elmer	Jacob Foster
Cumberland county	April, 1817	449 96	449 96	449 96	1768 62				Hon. Wm. Chetwood	James F. Meeker	Daniel Elmer
Elizabethtown, Essex county	July, 1816	773 80	773 80	773 80	443 39			198 36	Mrs. Susan U. Nienciewicz	Miss Mary Ann F. Chetwood	John J. Bryant
Elizabethtown Female, Essex county	July, 1816	420 94	420 94	420 94	91 89			5 00	Miss Elizabeth Halsey	Miss Catharine Morrell	Mary Barber
Elizabethtown Juvenile Female, Essex Co.	July, 1816	92 37	92 37	92 37					Isaac Crane	Charles T. Day	Miss Caroline P. Dayton
Essex county	Aug. 1833	153 57	153 57	153 57	630 32				Gen. Franklin Davenport	Henry D. Holt	William Tuttle
Gloucester county	June, 1816	1265 00	1265 00	1265 00	1639 33				Timothy Edwards	Eliza Hartshorne	Joseph Chatham
Hunterdon county	July, 1818							25 60			Samuel D. Stryker
Jersey City	June, 1838										E. J. Danforth
Middletown Female Bible Association, Monmouth Co.	July, 1821	327 95	327 95	327 95	231 45				John Patterson	Rev. D. V. McLean	Miss Alice Deboise
Middletown, Monmouth county	Aug. 1823	69 50	69 50	69 50	115 50			53 63	Rev. James Otterson	A. Stiles	John W. Holmes
Monmouth Co.	April, 1837				481 26				Judge Joseph Jackson	Budd Shinn	Isaac K. Lippincott
Morris county	Sept. 1818	1360 96	1360 96	1360 96	1623 75				Rev. George F. Brown		Silas B. Emmell
Mount Holly and Vicinity	April, 1838	38 25	38 25	38 25					John S. Hart	G. W. Smith	Clayton Monroe
Nassau-Hall and Theological Seminary, Somerset county	Sept. 1816	1521 04	1521 04	1521 04	2066 89				D. W. Vail	Catharine C. Graham	A. M. Jerome
Newark Female, Essex county	Nov. 1816	1867 35	1867 35	1867 35	544 93			4 20		Peter Vroom	Mrs. D. D. Crane
New Brunswick Young Men's, Middlesex Co.	July, 1816	3224 12	3224 12	3224 12	249 66				William Rankin	Rev. Joseph Jones	James Bishop, Jun.
New Jersey	Aug. 1816	2584 21	2584 21	2584 21	3197 86				Rev. Asa Hillyer, D. D.	Lewis D. Hardsburgh	James Nielson
Newark	May, 1836				169 00			269 66	Rev. P. W. Petherbridge	Isaac Pierson	William Tuttle
Orange, Essex county	May, 1818	68 04	68 04	68 04	235 67				Rev. P. W. Petherbridge	Benajah Antrim	Daniel D. Condit
Pemberton and Vicinity	April, 1838				49 63				Martin J. Ryerson	Gen. Charles Board	Rev. James Campbell
Pompton Township, Bergen county	Dec. 1823	50 90	50 90	50 90	92 08				Samuel Bayard	Alfred A. Woodhull	Jacob M. Ryerson
Princeton, Somerset county	Nov. 1826	185 00	185 00	185 00	233 07						

NAMES OF AUXILIARIES.	Date of Recognition.	Donations first three years.	Remittances for Bibles, &c. first three years.	Donations twenty-fourth year.	Remittances for Bibles, &c. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
Princeton Theological Sem. Somerset Co.	Feb. 1834	390 00	166 60	73 11	79 06	John C. Rankin	Robert C. Graham	J. C. Bayliss
Patterson, Essex county	Nov. 1835	175 00	43 00	43 00	79 06	C. P. Jacobs	C. S. Van Waggoer	D. Burnett
Kahway Female, Essex county	Nov. 1816	222 74	158 63	27 00	27 00	Mrs. Thomas Janeway	Miss Clarissa P. Hill	Mrs. Lydia Jaques
Rutger's College, Middlesex county	April, 1830	220 39	32 31	17 50	17 50	Quackenbush	Theodore S. Wyckoff	Abraham G. Ryerson
Salem county	Oct. 1830	118 77	412 82	279 00	279 00	Dr. James Van Meter	Robert G. Johnson	John M. Mann
Somerset county	Jan. 1830	1859 40	597 66	60 00	60 00	Rev. Abraham Wilson	Wm. T. Rogers	Thomas C. Ryerson
Sussex county	April, 1827	411 00	1146 42	33 66	33 66	Jacob Ayres	Joseph L. Chafer	John Voorhees
Trenton & Vicinity	April, 1838	1457 29	1095 83	116 75	116 75	H. W. Green	F. A. Ewing, M. D.	Benjamin Sleeper
Vincent Town and Vicinity	July, 1838	155 40	116 75	116 75	116 75	Sammel Woolston, M. D.	Benjamin Sleeper	John M. Sherrard
Warren county	Dec. 1836	155 40	116 75	116 75	116 75	Wm. P. Robeson	Rev. J. N. Candee	
Woodbridge, Perth-Amboy, Rahway, and Metuchin, Middlesex county	Dec. 1825	155 40	116 75	116 75	116 75	Rev. Wm. B. Barton		
PENNSYLVANIA.								
Adams county	Sept. 1835	633 40	132 00	132 00	132 00	Rev. J. C. Watson	Rev. T. Beatty	Robert G. Harper
Alleghany	May, 1831	633 40	109 75	109 75	109 75	Mrs. Ann Gazzam	Mrs. E. P. Halsey	Mrs. M. George
Bedford county	Sept. 1835	223 60	100 00	100 00	100 00	Rev. Charles C. Corse	Andrew J. Kline	William B. Storm
Bradford county	Nov. 1836	100 00	50 00	50 00	50 00	Jacob Bowman.	J. D. Goodenough	John T. McKennan
Brownsville and Vicinity, Branch of Fayette County Bible Society	Sept. 1823	50 00	50 00	50 00	50 00	Rev. Mathew Brown, D.D.	Rev. William Smith	Rev. John Kennedy
Cannonsburgh and Jefferson College, Washington county	Dec. 1817	145 00	100 00	100 00	100 00	Rev. Lewis Williams	Daniel Scurry	John Bowen
Carbondale, Welsh	Mar. 1834	50 00	50 00	50 00	50 00	Rev. John K. Moser	Lewis Jones, Jun.	Dr. T. Sweet
Carbondale, Luzerne county	Nov. 1836	400 00	663 00	663 00	663 00	Rev. William Latta	Rev. Robert Graham	Matthew Stanley
Chester county	Oct. 1818	400 00	663 00	663 00	663 00	Rev. J. H. Symmes	Dr. J. S. Clarkson	John Barber
Columbia, Wrightsville, Margaretta, Washington and Montville, Lancaster county	April, 1835	90 00	331 27	331 27	331 27	Alexander Johnson	Dr. Joseph Rogers	Daniel Rogers
Connellsville, Fayette county	Jan. 1818	620 00	1400 65	1400 65	1400 65	Rev. John P. Durbin, D.D.	George Selden	Giles Sanford
Cumberland county	April, 1817	71 33	1051 67	1051 67	1051 67	Rev. Johnston Eaton	William M. Baxter	Adams Campbell
Erie county	April, 1824	96 38	690 61	690 61	690 61	Hon. Charles Porter	Dr. Hugh Campbell	Joseph Kibler
Elizabeth Town, Lancaster county	May, 1836	200 00	427 45	427 45	427 45	Rev. David Denny	Rev. John McKnight	John Findley
Fayette county	Sept. 1831	16 00	12 00	12 00	12 00	J. F. Roe	Isaac Fuller	E. Hurlburt
Franklin county	Nov. 1816	200 00	427 45	427 45	427 45	Rev. John Peeples	Robert Williams	John Whittaker, Sen.
Honesdale Young Men's, Wayne county	Oct. 1834	16 00	12 00	12 00	12 00	James McLean	Rev. John Reed	Redmond Conyngham
Huntington county	Sept. 1835	255 00	375 00	375 00	375 00	Rev. John C. Baker	Volney L. Maxwell	Henry C. Anhaeuser
Indiana and Jefferson counties	July, 1836	200 00	375 00	375 00	375 00	Rev. John Doornance		
Lancaster county	Dec. 1832	200 00	375 00	375 00	375 00			
Luzerne county	Nov. 1836	200 00	375 00	375 00	375 00			



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Anne Arundel county	June, 1821		215 08		166 88	Resin Estep	Philip J. Thomas	Robert Carr
Baltimore, Ladies' Branch	May, 1823	360 00	322 43			Mrs. Col. W. Stewart	Mrs. E. O. Adgate	Mrs. Bates
Baltimore Marine	May, 1823	100 00	534 00			Rev. Stephen Williams	J. W. Randolph	
Chesertown and Kent county Female	Mar. 1822	350 00	664 35			Mrs. Augustin Bowers	Miss Anna M. Harroll	Miss Sarah Wilmer
Frederick county Young Men's	Sept. 1821	1566 74	1387 79		60 00	Dr. Albert Richie	Al Barney	George M. Conralt
Hagerstown, Washington county	June, 1821	215 53	1174 47			Rev. Benjamin Kurtz	Franklin A. Anderson	Alexander Neill
Maryland	July, 1823	338 75	5063 58	30 00	1586 41	Hon. R. B. Magruder	Joseph R. Snyder	T. B. Rutter
Queen Anne's county Female	Aug. 1822	270 00	265 00			Mrs. Anna M. Emory	Anne E. Bourke	Miss Sophia Downes
Rockville Female, Montgomery county	April, 1817	274 49	283 35	22 50		Mrs. Eliza Mines	Miss Elizabeth L. Mines	Miss Margaret Wilson
Somerset county Female	Dec. 1828	125 00	25 00	30 00	60 00	Mrs. Jane Bennett	Mrs. Sarah S. Wilson	Miss Henrietta B. Haynie
St. Bartholomew's Parish, Female, Mont- gomery county	Nov. 1822	25 18				Mrs. Elizabeth Davis	Miss Caroline C. Riggs	Mrs. Mary Ann Griffith
Talbot county Female	Oct. 1821	280 00	550 00		55 00	Mrs. Anna M. Tighman	Miss Augustine Forman	Mrs. Mary C. Goldsborough
Worcester county	Sept. 1821		440 00			Ephraim K. Wilson	Irving Spence	
DISTRICT OF COLUMBIA.								
Alexandria Young Men's	Jan. 1822	200 00	2450 52			Rev. Elias Harrison	Cassius F. Lee	A. D. Harmon
Georgetown Female	Oct. 1821	773 63	557 68	90 00	60 00	Mrs. Rebecca Forrest	Catharine J. Magruder	Catharine J. Magruder
Washington City	Feb. 1828	3182 75	704 60	198 29	100 00	Matthew St. Clair Clark	Mrs. Maria Van Ness	Michael Nourse
Washington City Female Branch	Mar. 1822	100 00	130 00			Mrs. Joseph Nourse		Miss Lowery
VIRGINIA.								
Accomack county	July, 1824		64 94			Rev. James Boyd	Robert C. Cutler	Samuel L. Hart
Albemarle and Nelson counties	Nov. 1823	605 69	114 00			Mrs. Maria Preston	Mrs. Elizabeth C. Bronaugh	Miss S. J. Hamilton
Arlington, Female	April, 1824	90 13	153 00			Rev. Conrad Speece, D. D.	William Clark	
Augusta county	Oct. 1822	1918 04	1675 56			Rev. William Leftwich	S. Phillips	Michael Graham
Bedford county	May, 1817	569 75	1530 83			John Strother	Rev. James M. Brown	John Doll
Berkeley county	April, 1817	65 02	729 40				Thomas M'Carthy	
Brooke county	Jan. 1831		189 64				John Samuel	
Cabell county	Dec. 1830		20 00				Mrs. Sarah Beckwith	Frederick G. L. Beutring
Charlestown Female Branch, Jefferson Co.	July, 1823	103 00					Rev. Andrew Hart	Mrs. Margaret Muse
Charlotte county	April, 1827	533 46	565 27		91 83		James M. Garnet	Wm. P. Dickenson
Essex county	Oct. 1820	343 77	635 36			Rev. John Reynolds		Dr. Gordon
Fauquier county	Nov. 1816					Rev. George Lemmon	John Ghesell	Richard Thompson
Frederick county	Sept. 1829		487 22				Rev. I. Royat	Daniel Gould
	Feb. 1817	1477 90	1569 45			Rev. Johannes E. Jackson		



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Wheeling Female, Ohio county	Dec. 1832	47 50	62 50	..	..	Mrs. Frances Caldwell	Mrs. Ellen Ritchie	Mrs. Elizabeth Campbell
Winchester Female Branch, Frederick Co.	Oct. 1832	166 73	302 68	..	..	Mrs. Portia Baldwin	Mrs. Caroline Brent	Mrs. Phebe Gold
Wood county	Aug. 1833	..	..	..	..	Rev. Reece Wolfe	John Taylor	..
Wythe county	Aug. 1830	..	71 50	..	..	Hugh M'Gavoc	Rev. Geo. Painter	William H. Spiller
NORTH-CAROLINA.								
Anson county	Dec. 1830	..	105 00	..	..	Hiram Jennings	Walter G. Jones, M. D.	William W. Hall
Ashe county	Nov. 1830	..	..	..	..	Rev. Drury Scuter	Anderson Mitchell	Jonathan Faw
Ashville, Buncombe county.	July, 1817	50 00	001 80	..	..	..	John B. Whiteside	Col. Samuel Chunn
Antioch, Robeson county	Mar. 1830	..	..	..	..	Angus Currie	Daniel B. Smith	James A. Smith
Bladen county	June, 1833	12 39	181 56	..	..	John Owen	Rev. William Brobston	Dr. William P. Hart
Cabarras county	May, 1831	..	80 00	..	..	Rev. John Robinson	Joseph Young	James H. Orr
Cameron county	Aug. 1826	458 70	775 00	..	..	Enoch Sawyer	Malachi S. Lewis	Willis Wilson
Camden county	June, 1818	195 25	610 72	..	..	Dr. John M'Aden	..	Martin P. Huntington
Caswell county	May, 1826	..	613 44	..	..	Rev. A. M'Iver	Joseph Small	Joseph Small
Chatham county	Mar. 1822	63 00	124 45	..	..	James Wiseman	Rev. David P. Rosenwiler	L. H. Duseberry
Davidson county	Aug. 1830	..	201 00	..	..	Rev. Samuel Stanford	G. Bogart	Osborn Carr
Duplin county	Mar. 1829	..	423 85	14 00	..	T. V. Hathaway	Reading S. Long	W. J. Norfleet
Edenton and Vicinity	Sept. 1837	..	..	..	..	Henry Austin	Joseph H. Poole	Peter P. Lawrence
Edgecomb county	Jan. 1830	..	111 75	..	94 00	Joshua A. Poole	George M'Neil	H. N. Williams
Elizabeth City and Vicinity	Feb. 1840	..	..	..	..	Rev. Simeon Cotton	Joel King	James Doud
Fayetteville	Dec. 1827	..	1720 00	..	..	John D. Hawkins	S. C. Lindsley	Nathan Patterson
Franklin county	Mar. 1822	..	..	..	..	Charles L. Read	Rev. S. L. Graham, D. D.	James Bullock
Guilford county	Aug. 1837	..	23 27	..	..	Col. J. Cathey	William Welsh	John R. Love
Grayville county	Sept. 1818	593 35	1939 91	..	..	Patrick Brown	Henry N. Pharr	Rev. Burnett Blake
Haywood county	Oct. 1830	139 28	..	..	..	Rev. Patrick J. Sparrow	John Coulter	Robert H. Hill
Hertford county	Jan. 1821	144 25	355 94	..	..	Rev. Jesse Tennett	Thomas D. Fleury	Thomas Dews, Sen.
Iredell county	July, 1822	250 00	1745 25	..	..	Rev. Humphrey Posey	Alexander Anderson	Smith Patterson
Lincolnton, Lincoln county	Mar. 1822	25 00	768 97	..	32 00	William Davidson	William K. Posey	George R. French
Louisburg	April, 1840	..	..	..	..	Hon. E. De Berry	R. H. Morrison	Jesse R. Siler
Lower Cape Fear	Feb. 1837	..	315 00	..	..	Rev. Samuel Paisley	Rev. J. H. Weadwell, M. D.	J. B. Martin
Macon county	Oct. 1830	155 62	47 38	..	..	..	Malcolm Shaw	Cornelius H. Dowd
Macklenburgh county	Aug. 1830	..	458 02	..	..	..	..	..
Montgomery county	Dec. 1830	..	25 00	..	..	..	..	..
Moore county	June, 1829	..	152 90	..	95 90	..	..	..

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		first twenty-three years.	first twenty-three years.	Donations	first twenty-three years.	first twenty-three years.	Donations				
Morganton, Burke county	Nov. 1822	.	.	.	573 00	.	.	.	Col. W. W. Erwin	Thomas Walton	Dr. Elias Hawes
Newbern	Feb. 1829	.	.	.	71 06	.	.	.	Rev. Thos. Mureddith	Rev. Geo. W. Langhorne	Wm. Hill
North-Carolina	Dec. 1823	392 00	392 00	3744 30	3744 30	.	.	.	William Peace	Weston B. Gales	Robert W. Dunlap
North-Carolina University, Chapel-Hill	Mar. 1822	156 25	156 25	574 25	574 25	.	.	.	Richard B. Creedy	Chisley B. Dantel	William Huntington
Orange county	April, 1822	592 86	592 86	70 00	70 00	.	.	.	Hon. William Norwood	Rev. John Witherspoon	Francis Toms
Perquimans county	May, 1822	.	.	.	249 62	.	.	.	Rev. Martin Ross	Edward Wood	S. M. Dickens
Person county	Nov. 1823	.	.	.	312 35	.	.	.	Portius Moore	Green D. Satterfield	Hugh M'Cain
Randolph county	Mar. 1822	.	.	.	258 31	.	.	44 30	Rev. Jesse Lawrence	Col. Benjamin Elliot	George M'Intosh
Richmond	Aug. 1823	258 31	258 31	556 97	556 97	.	.	.	Alex. Sutherland	Rev. John Monroe	James P. Leake
Richmond Ephraim	April, 1825	100 00	100 00	1358 15	1358 15	.	.	184 40	Rev. M. D. Crawford	Walter F. Leake	Rev. Archibald Smith
Robeson county	Dec. 1824	264 65	264 65	100 00	100 00	.	.	.	Hector M'Neil	Rev. H. M'Lean	
Rockingham county	Aug. 1830	.	.	.	1261 00	.	.	.	Robert Gallaway	Charles Fisher	Thomas L. Cowan
Rowan county	May, 1822	25 00	25 00	571 00	571 00	.	.	100 00	Rev. Jesse Rankin	Rev. Henry M. Kerr	William D. Kilpatrick
Rutherford county	May, 1824	.	.	.	85 20	.	.	.	Gen. John Carson	Rev. Henry A. Schulz	Rev. Theodore Schultz
Salem Bible Association, Stokes county	Feb. 1839	.	.	.	20 00	.	.	.	Rev. W. H. Van Vleck, D.D.	Dr. Robert M'Kay	Dr. Robert M'Kay
Sampson county	Mar. 1831	.	.	.	372 75	.	.	.	Garry Toole	John A. Shaw	Joseph Halsey
Tyrrell county	April, 1830	.	.	.	119 71	.	.	.	Eben Pettigrew	John A. Shaw	John Anderson
Warrenton, Warren county	Jan. 1822	35 00	35 00	.	.	.	.	.	Dr. Thomas P. Jones	D. C. Freeman	Abner P. Neale
Washington, Beaufort county	June, 1822	30 00	30 00	.	.	.	.	.	Col. James Martin	Col. S. F. Patterson	Maj. John Finley
Wilkesborough, Wilkes county	Mar. 1822	.	.	.	.	.	.	.	.	.	.
SOUTH CAROLINA.											
Abbeville district	Sept. 1823	250 00	250 00	1620 49	1620 49	.	.	320 00	Col. Patrick Noble	Rev. Wm. H. Barr, D. D.	Robert H. Wardlaw
Beaufort	Aug. 1816	1272 18	1272 18	586 36	586 36	.	.	.	Rev. Daniel Bythewood	Dr. Thomas Fuller	Dr. Thomas Fuller
Beaufort district Union	Dec. 1825	352 13	352 13	682 87	682 87	.	.	.	Col. A. J. Lawton	Rev. C. B. Jones	Rev. Joseph T. Robert
Camden, Kershaw district	Oct. 1819	272 50	272 50	1040 60	1040 60	.	.	.	Hon. Thomas Lowndes	Rev. W. T. Brantley, D. D.	William Vernon
Charleston	July, 1817	5401 85	5401 85	3614 13	3614 13	.	.	300 00	Mrs. Grincke	Miss Susan E. Stevens	John H. Honour
Charleston Female	June, 1821	1842 42	1842 42	462 38	462 38	.	.	200 00	A. C. Smith	Henry M. Bruns	Mrs. D. Keith
Charleston Marine	Mar. 1818	150 00	150 00	1877 87	1877 87	.	.	.	Dr. M. M'Lean	Rev. Urias Powers	Charles Clark
Charleston Young Men's	Mar. 1832	302 00	302 00	190 58	190 58	.	.	.	Rev. John Hemphill	Rev. John B. Davies	John Kosborough
Cheraw, Chesterfield district	July, 1823	50 00	50 00	1280 11	1280 11	.	.	20 00	Hon. Christopher B. Pegues	Rev. Urias Powers	Francis Hawley
Chester district	Oct. 1823	75 63	75 63	133 00	133 00	.	.	.	Col. A. Blanding	Gilbert T. Snowden	R. Bryce
Chesterfield district	Feb. 1828	.	.	501 93	501 93	.	.	.	Timothy Dargan	Rev. N. R. Morgan	Eliza D. Law
Columbia	May, 1825	604 50	604 50	640 00	640 00	.	.	.	Rev. Wm. B. Johnston	Dr. H. Burt	Edmund Penn
Darlington district	Sept. 1823	30 00	30 00	550 00	550 00	.	.	55 00	David R. Evans	John Buchanan, Jun.	Rev. Wm. Brearley
Edgefield village, Edgefield district	Mar. 1826	30 00	30 00	794 73	794 73	.	.	.	.	.	.
Fairfield district	Dec. 1819	1129 51	1129 51	.	.	.	.	.	.	.	.





NAMES OF AUXILIARIES.	Date of Re- cognition.	Donations		Remittances, &c.		Donations		Remittances for Bibles, &c. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
		first twenty- three years.	three years.	first twenty- three years.	three years.						
Gwinnett county	Dec. 1825	.	.	494 13	.	.	.	Rev. Anselm Anthony	Rev. John S. Wilson	Col. Nathan L. Hutchins	
Habersham county	Mar. 1834	.	.	.	.	.	.	Andrew M. Norris	Alexander Erwin	Alexander M. Hanks	
Hancock county	Aug. 1826	.	.	47 12	.	.	.	Rev. James Gamble	James H. Saunders	James H. Saunders	
Henry county	Sept. 1826	83 23	.	680 50	.	.	.	Rev. Iverson L. Brooks	Jacob Stokes	Dr. Fras. E. Manson	
Hillsborough, Jasper county	Sept. 1826	.	.	85 77	.	.	.	Edward Story	Horatio N. Spencer	James H. Morrow	
Jackson county	Oct. 1833	78 66	.	143 82	.	.	28 00	Anthony Dyer	Wm. M'Mullin	Joseph T. Cunningham	
Jasper county	Feb. 1834	.	.	221 91	.	.	.	Rev. Allen Turner	Peter Lamar	Charles W. C. Wright	
Jefferson county	April, 1826	150 00	.	135 00	.	.	.	Washington Poe	H. Craft	Thomas Jennings	
Lincoln county	June, 1826	334 68	.	40 00	37 41	.	64 48	Col. Samuel Groves	James Long	William E. Ball	
Macon, Bibb county	April, 1833	.	.	176 00	.	.	20 00	F. V. Delauney	Alfred Nesbit	James Long	
Madison county	April, 1826	50 00	.	60 00	.	.	117 85	Rev. Osborne Rogers	Dr. William Rainey	Peter Fair	
Milledgeville, and Baldwin county	June, 1830	.	.	.	.	.	.	Rev. Samuel J. Bryan	Charles H. Sanders	James C. Cook	
Monroe county	July, 1826	70 00	.	68 62	.	.	.	Dr. Wm. W. Baldwin	Dr. Asa Pond	John Hunt	
Morgan county	April, 1826	.	.	5 00	.	.	.	Thomas Lloyd	Charles Sillman	John Hardeman	
Newton county	Sept. 1826	.	.	.	65 00	.	.	Andrew Battle	Moses B. Rogers	Charles Sillman	
Oglethorpe county	June, 1839	50 00	.	374 00	.	.	250 00	Thomas Cooper	Mark A. Cooper	Sampson Duggan	
Oglethorpe University	Aug. 1833	.	.	250 00	.	.	.	H. H. Furman	George W. Hunter	Armistead Richardson	
Pike county	April, 1827	50 00	.	170 00	.	.	.	Rev. Wm. M'Whir, D. D.	Dr. John B. Harden	William Morel	
Putnam county	April, 1839	500 00	.	719 32	58 00	.	91 00	Harriet A. Elbert	Jesse C. Pawlet	William Herb	
Savannah, Young Men's	Nov. 1833	1645 07	.	136 00	.	.	.	Gen. Walter T. Colquhick	Mary M. Critchton	Dr. John B. Harden	
Southern Auxiliary	Oct. 1825	68 00	.	45 00	.	.	.	Grigsby E. Thomas	James W. Green	Mrs. M. A. Fowls	
St. Mary's Female	Oct. 1827	68 00	.	74 25	.	.	.	Rev. Jesse Mercer	John H. Roberts	Mrs. M. A. Fowls	
Upson county	Sept. 1826	.	.	87 62	.	.	.	Rev. John P. Vandyrke	Col. Joseph Robinson	William H. Ray	
Walton county	Sept. 1826	.	.	923 77	.	.	.	Alexander Beatty	Rev. Wm. Chaffee	John Fontaine	
Warren county	July, 1826	.	.	.	.	.	.	Hon. J. B. Giddings	Rev. James Robinson	Rev. Saml. J. Carsels	
Wilkes county	May, 1826	.	.	.	.	.	.	Rev. Robert G. Wilson, D.D.	Samuel Hendry	James Hood	
		.	.	.	.	.	.	Rev. Gavin M'Millan	Daniel Reed	Col. John Ward	
		.	.	.	.	.	.	John Patterson	Alexander Porter	John N. Graham	
		.	.	.	.	.	.	Rev. James B. Gilliland	Wm. Templeton	P. R. Spencer	
		.	.	.	.	.	102 00	Rev. James B. Gilliland	Jesse H. Lockhart	Joseph B. Miles	
		.	.	.	.	.	.			E. Elliott	
		.	.	.	.	.	.			Rev. R. C. Carothers	
		.	.	.	.	.	.			James Gilliland	

OHIO.

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Adams county	Oct. 1823	185 84	.	1173 28	.	.	.	Rev. Dyer Burgess	James Hood
Allen county	Dec. 1831	.	.	102 00	.	.	.	Rev. Wm. Chaffee	Col. John Ward
Ashland, Richland county	Nov. 1836	.	.	21 68	.	.	.	Rev. James Robinson	John N. Graham
Ashtabula county	Nov. 1834	364 00	.	688 37	.	.	.	Samuel Hendry	P. R. Spencer
Athens county	Nov. 1832	.	.	623 00	.	.	.	Daniel Reed	Joseph B. Miles
Beechwoods United, Preble county	Jan. 1827	800 73	440 14	.	.	.	.	Alexander Porter	E. Elliott
Belmont county	Jan. 1818	113 62	100 00	.	.	.	.	Wm. Templeton	Rev. R. C. Carothers
Brown county	Nov. 1823	952 00	1750 61	.	.	.	.	Jesse H. Lockhart	James Gilliland



NAMES OF AUXILIARIES.	Date of Recognition.	Donations			Remittances, &c.			Donations twenty-four years.	Remittances, &c. for Bibles, &c. first twenty-three years.	Rc. 24th year.	PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
		first twenty-three years.	first twenty-three years.	first twenty-three years.	for Bibles, &c. first twenty-three years.	for Bibles, &c. first twenty-three years.	for Bibles, &c. first twenty-three years.						
Huron county	July, 1825				392 88					20 00	David Gibbs	Rev. Xenophon Betts	John Seymour
Indian Fork, Tuscarawas county	June, 1826				65 05						James Collars		Peter Jennings
Island Creek, Jefferson county	June, 1829	75 00			153 00								V. Southard
Jackson county	April, 1830				120 00								James Turnbull
Jefferson county	Mar. 1828	134 56			376 45								Rev. H. Dyer
Knox College and Vicinity, Knox county	Jan. 1820	20 87			401 00			73 93					C. P. Buckingham
Knox county	June, 1830	19 50			406 04								William C. Johnston
Lawrence county	Mar. 1830				143 37					23 50			Mrs. Hannah Smith
Lebanon Female	May, 1817	406 10			1524 42								Charles P. Bush
Lane Seminary	April, 1834												Sereno Wright
Licking county	Aug. 1828				1303 56			66 93					Joshua Robb
Logan county	Oct. 1828	33 00			355 63					26 30			William Day
Lorraine county	Dec. 1829	16 91			938 53								Patrick M'Leve
Madison county	Oct. 1822				211 95								Thomas Henderson
Madison county	April, 1830				236 00					23 66			Oviatt Cole
Marion county	April, 1831	120 67			431 39								D. Barber
Medina county	May, 1830				445 50								J. M. Skinner
Meigs county	May, 1830				903 90								William Campbell
Miami county	Dec. 1822	261 47											William M'Pherson
Milton, Richland county	Nov. 1836				19 36								Luther D. Barker
Montgomery county	Feb. 1823	267 31			1708 71					100 00			Louis Warner
Montgomery county	June, 1830	56 50			308 88								David Kirkbride
Morgan county	Sept. 1828	125 28			1171 77					20 00			Horace Potter
Morgantown county	Feb. 1836				926 03								James B. Plumstead
New-Lisbon, Columbiana county	Jan. 1823	30 00			395 82								Peter Odlin
Ohio University, Athens county	Aug. 1822												Matthew M'Crea
Perry county	Sept. 1828				446 31								James Stinson
Pickaway county	Dec. 1828				432 41								Mrs. Mary Campbell
Pike county	May, 1830	42 00			117 70								Wm. M'Combs
Piqua Female	Jan. 1828	283 16			82 13					25 00			Isaac Swift, M. D.
Poland Union, Trumbull county	Dec. 1817	85 00			115 11					161 45			Henry Montfort
Portage county	Nov. 1824	1537 58			2191 54								Isaac Huggs
Portage county	Nov. 1822				433 92								Hugh M'Fall
Prairie county	Nov. 1822	11 00			173 00					80 37			Andrew Carlisle
Putnam county	Oct. 1825												Robert S. Rice
Richland county	Jan. 1828	4 27			772 47								John Feebles
Ross county	Feb. 1829	566 11			88 04								Jacob Kroh
Sandusky county	Dec. 1830				233 67								Thomas Stephenson
Seneca county	Oct. 1830	326 37			32 31								James Wallace
Shelby county	Aug. 1830				61 00								
Springfield, Clarke county	Oct. 1831												
Springfield, Clarke county	Nov. 1822	61 25			622 47								

NAMES OF AUXILIARIES.	Date of Recognition.				Remittances		Donations		Remittances for Bibles, &c., &c.	Presidents.	Corresponding Secretaries.		Treasurers.
	May, 1828	June, 1835	Feb. 1818	Nov. 1824	first twenty three years.	Remittances for Bibles, &c., &c.	three years.	Donations twenty- fourth year.			Remittances for Bibles, &c., &c.	fourth year.	
Stark county	May, 1828					776 69	three years.		107 34	William Christmas	A. Sortwell		John Saxton
Sharon Township, Franklin county	June, 1835					45 30				Rev. W. Cowles	Mrs. Sarah Moody		Charles Wiley
Steubenville Female, Jefferson county	Feb. 1818				521 25	439 75				Mrs. Anne Dike			Mrs. Hetty C. Beatty
Trumbull county	Nov. 1824				16 75	843 49			78 85	Richard Hayes	Rev. Isaac M'Ilvaine		Zalmon Fitch
Tuscarawas county.	April, 1830										Rev. E. Greenwald		Peter Williams
Union county	Aug. 1830				71 00	66 31				Samuel Stough.	Heman Ferris		
Unionville, Geauga county	Aug. 1830					72 49				Silas G. Strong	Hon. Abm. Tappan		
Washington county	Nov. 1824				1714 90	167 90			100 00	Hon. A. Wheeler	Samuel Shipman		Daniel P. Rosworth
Wayne county	Mar. 1823				1085 02					Col. John Mills	George Hardy		Joseph Henderson
Wayne county	Mar. 1823				103 34	262 64			242 67	Joshua Collet	Rev. W. M'Candlish		M. M. Comb
Williams county	July, 1821				130 00	151 06			39	Joseph Stubbs	Hon. Foreman Evans		Isaac Hall
Williams county	Nov. 1831				7 72	59 94				Hon. P. C. Parker	Horatio Conant, M. D.		Leander Sacket
Wood county	Aug. 1830				758 47	160 00			275 00	Rev. Isaac Van Tassel	James R. Bonner		James Gowdy
Xenia	July, 1817									Rev. Hugh M'Millan			
KENTUCKY.													
Adair county	Oct. 1828				30 80	80 00				Rev. Samuel Wilson	Robert T. Anderson		Walter Thomas
Allen county	April, 1831				24 81	100 00				Rev. Peyton Welch	David Walker		John Montague
Barren county	Nov. 1823				33 45	30 00				Rev. Peter Downcy	Hon. Michael W. Hall		
Bath county	Dec. 1831										David Morrison		
Bourbon county	July, 1823				267 37	463 50				Rev. E. Smith	Porter Smith		Andrew Wright
Bourbon county	Reorgan'd												
May, 1828													
Aug. 1823					70 00	105 09				Thomas Kincheloe	Joseph Schoolfield		Matthew Wilson
Aug. 1823										Rev. Elisha Simmons	J. W. Kincheloe		H. M. Bucknor
Mar. 1831										Rev. Robert Kirtley	Rufus K. Summers		James D. Carsoa
Nov. 1825					15 00	669 63				Col. William Ewing	Nathaniel E. Hawes		Wm. M'Gowan
Feb. 1831						35 00				Rev. F. R. Cozzitt	Rev. Nathaniel Porter		David Smith
Mar. 1831						39 41				Henry Darnell	B. G. Rice		
Feb. 1831											D. Rawlett		
Feb. 1831											William Ray		R. H. Kelly, M. D.
July, 1831						576 63			30 00	Rev. Wm. D. Jones	Dr. A. Steele		William Poston
May, 1830						217 00				Maj. Walter Beston	James Anderson		Abner Baker
Sept. 1823										John Hibbard	Rev. George Stevens		Samuel H. Elder
June, 1831									80 00	Joseph Kirkpatrick	William C. Love		Phineas G. Rice
April, 1831										John Green	David G. Cowan		David Morton
Aug. 1827					60 00	480 38				Rev. John Pinkston	Albert T. Burnley		Augustus M. Barret
Feb. 1831										John Rhodes			
Dec. 1831					6 00				101 25				



NAMES OF AUXILIARIES.					DATE OF RECOGNITION.		DONATIONS first twenty- three years.		REMITTANCES for Bibles, &c. first twenty- three years.		DONATIONS twenty- fourth year.		REMITTANCES for Bibles, &c. 24th year.		PRESIDENTS.		CORRESPONDING SECRETARIES.		TREASURERS.	
Pike county Pulaski county Rock Castle county Russell county Scott county Shelby county Simpson county  Springfield, Washington county  Todd county Taylorsville, Union county Trigg county Union county Warren county Wayne county Whitley county Woodford county					July, 1831								Thomas Owens	Asahel Higby	James Houbaker					
					Aug. 1831			18 00			Gen. Tunstall Quarles	James T. Smith	Major John B. Curd							
					July, 1831			11 54				John B. Dysart	John H. Elkin	James M'Call						
					Sept. 1831						Thomas J. Garrett	William S. Patterson	Abner Jones							
					Aug. 1832			90 00				Samuel Finley		John Smith						
					Jan. 1832	1679 40	2193 62		200 00	Mark Hardin	D. C. Proctor	Col. Samuel Harbison								
					June, 1831							John Hail	Lewis J. Dodd	D. Hail						
					July, 1817															
					Reorgan'd	100 00	25 33					John Hughes, Jun.	John C. Moffatt	Elias Davison						
					Dec. 1828															
					July, 1830		79 12					John Graham	H. G. Boon	Wesley Greenfield						
					June, 1830						Rev. William Stout	Henry L. Minor	Martin B. Shelburne							
					Aug. 1830	41 38	88 62					William Young	Wayman Crow	J. H. Miller						
					July, 1830		92 44				Rev. William Morrison	William S. Ross	William S. Ross							
					Nov. 1823		265 06					Samuel Garrison	James T. Morehead	John Marshall						
					April, 1831		135 00				Joshua Buster	Dr. J. S. Friable	Maj. Stephen Scott							
					Sept. 1831								Andrew Craig							
					April, 1828						Rev. Gid. Blackburn, D. D.	Rev. Samuel V. Marshall	John R. M'Farland							
TENNESSEE.					April, 1828	756 00	782 88					Rev. Isaac Anderson, D. D.	Rev. F. Pope	Colonel William Wallace						
					Feb. 1836		91 25				Rev. Thomas A. Young	Milton Brown	Robert Murry							
					Jan. 1831		39 00					John Evans	Alfred M. Carter							
					June, 1824	61 00	30 00		64 50	Rev. Mr. M'Ferrin	William Graham	Peter Marcum								
					Jan. 1838							James Martin	James Holmes	Joseph Borum						
					Aug. 1830						Thomas A. Peacock									
					Mar. 1819	910 00	1194 53	75 00				Rev. J. C. Ewing	Rev. W. Jenkins	George Newton						
					April, 1817	1148 00	1510 97				Col. B. H. Henderson	Eli Bradshaw	James Pack							
					Jan. 1839	44 00	35 00					Rev. Wm. A. Scott	Dr. Isaac Williams	Jeremiah M'Connell						
					Mar. 1830		685 93				Rev. Wm. A. Scott	Benjamin Dechedd	Mark Hutchins							
					April, 1824	180 00	28 00					Rev. Samuel Dodge	John C. Gillespie	A. A. P. Grigsby						
					July, 1830		285 08				Rev. D. R. Thompson	D. L. Morrison	T. F. Adams							
					Aug. 1830	58 60	38 62					William Clift	Daniel Henderson							
					Feb. 1830	51 38	192 00				Col. Adam R. Alexander	Maj. Valentine D. Barry								
					Mar. 1830		203 00					Rev. James Gallaher	S. D. Mitchell							
					Aug. 1829		70 63				Rev. Samuel M'Gowan	R. S. Bingham	A. H. Kane							
					Aug. 1830		219 00					Rev. William Minnis	A. Anderson	Thomas Snoddy						
					Mar. 1829	50 00	30 00				Mrs. H. Frazer	Sarah S. Caruthers	Mrs. H. B. Sanders							
					Nov. 1836															

NAMES OF AUXILIARIES.	Date of Recognition.	Donations.				Remittances.				PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
		first years.	second years.	third years.	fourth years.	for Bibles, &c.	for Bibles, &c.	for Bibles, &c.	for Bibles, &c.			
Lexington, Henderson county	Nov. 1830	68 35				289 00				E. E. Michenor	John A. Wilson	James E. Jordan
Lincoln county	Nov. 1829					126 06				William F. Mason	Chenezer Hill	Samuel E. Gilliland
Madison county	Mar. 1830									Allen Deberry	Samuel McClanahan	Wyatt Epps
Marion county	Oct. 1830									John Rice		Daniel R. Rawlings
Maury county	Dec. 1818	1660 91				1344 93				D. Brown	Rev. James M. Arnell	Robt. L. Frierson
M'Nair county	Mar. 1829					169 25				Dr. A. P. Fore	Rev. Fielding Pope	William W. Anderson
Middle Tennessee	Dec. 1830									Rev. Phillip Lindsay, D. D.	N. Croas	Geo. H. Burtwell
Monroe county	Jan. 1824	1430 04				1359 00				Rev. E. M. Eagleton	Rev. E. M. Eagleton	Wm. A. Eichbaum
Montgomery county	Feb. 1829					76 36				Rev. C. Parish		Rev. E. M. Eagleton
Montgomery county	Aug. 1837					57 50				Dr. George W. Wood		John M'Keage
Ohio county	Oct. 1831									Jonas Bedford		Charles M'Alster
Rhea county	April, 1829					56 00				Col. Thomas McCallie		Col. Thomas McCallie
Roane county, Branch of East Tennessee	June, 1824					181 00				Thomas N. Clark		William S. M'Ewen
Rutherford county	Feb. 1821	443 25				596 40				Rev. Silas H. Morrison		Wm. D. Baird
Shelby county	July, 1830	50 00				349 62				Isaac Rawlings		N. Bailey
Sparta, White county	Dec. 1829					351 61				Turner Lane		John H. Anderson
Spring Creek, Wilson county	May, 1830	41 64				315 79				Joel B. Halbert		William P. Donnell
Sullivan county	Oct. 1820									John R. Fain		William P. Donnell
Sumner county	Sept. 1817	541 00			135 00	1421 00				Rev. Francis Johnston		William Barr
Tipton county	Feb. 1830					138 86				Gen. William C. Smart		Joseph White
Warren county	Oct. 1830	14 76								John B. Fonville		Edward Hoge
Weakly county	Oct. 1831									Col. Henry L. Douglass		Mars. Warner
Wilson county	May, 1830									Hon. T. Stuart		Isaac Golladay
Williamson county	Sept. 1837										Gilbert Marshall	Dr. Samuel Crockett
INDIANA.												
Allen county	April, 1833					15 25				N. Coleman	Lewis Armstrong	Smallwood Noel
Aurora, Dearborn county	May, 1834					608 00				Hon. Jesse L. Holman	Hon. Jesse L. Holman	John Barker
Barkworks, Switzerland county	June, 1836					39 40				William Cunningham	Arnold Hixman	Beaumont Park
Bloomington, Monroe county	Aug. 1827	65 00				205 12				Rev. Andrew Wylie, D. D.	Joseph M'Phoeters	Walter Benton
Brownstown, Jackson county,	July, 1828					85 00				William Canshaw	Stites W. Ewing	John Denny
Clark county	Dec. 1822					681 16				Thomas Stephens	Rev. John M. Dickey	Mary Vance
Corydon, Female, Harrison county	April, 1828	35 00				110 00				Margaret Leffler	Lydia Williamson	Arthur Vance
Corydon, Harrison county	Oct. 1829					90 00				Alexander Williamson	David Craig	Joseph Warner
Darvess county	Feb. 1827					54 74				Dr. John A. Scudder	John Van Trees	James Richey
Dearborn county	Dec. 1822					182 50				Hon. Jesse L. Holman	Rev. Sylvester Scovell	James Anderson
Dubois county	Aug. 1829					274 50				Rev. Ransom Hawley	James Anderson	Robert Inman
Fairplay, Green county	June, 1830					154 37				Leonard Wines	Elias Dayhoff	

NAMES OF AUXILIARIES.	Date of Recognition.	Donations		Remittances		Donations		Remittances		PRESIDENTS.	CORRESPONDING SECRETARIES.	TREASURERS.
		first three years.	three years.	first twenty.	three years.	fourth year.	twenty.	for Bibles.	for Bibles.			
Fayette county	July, 1828	..	75 00	..	..	..	..	..	..	Rev. William Miller	Lynan Carpenter	Julius Whitmore
Franklin, Johnston county	May, 1828	..	..	..	..	..	..	..	..	John Campbell	Rev. D. Montfort	Samuel Herriott
Gibson county	Oct. 1825	..	..	..	..	..	..	..	..	Rev. John Kell	Samuel Hall	Capt. John C. Warrick
Greensburgh, Decatur county	Oct. 1825	..	..	..	..	..	..	..	..	Samuel Bryn	Thomas Hendricks	Silas Stewart
Indiana	June, 1830	..	1567 87	..	..	..	..	..	..	James Scott	James Morrison	James Blake
Indianapolis Female	June, 1825	..	100 64	..	..	..	..	..	..	Mrs. Mary Baker	Mrs. Mary C. Brown	
Indianapolis and vicinity, Marion county	April, 1839	..	207 07	..	..	..	..	..	..	Rev. Gamaliel Taylor	John W. Hamilton	William S. Hubbard
Jefferson county	April, 1828	..	286 50	..	..	..	..	..	..	Rev. James H. Johnston	Gen. W. Johnston	George W. Leonard
Knox county	Oct. 1825	..	214 62	..	..	..	..	..	..	G. Harrison	A. Blackburn	
Laporte county	July, 1834	..	148 62	..	..	..	..	..	..	Rev. Dixon Brown	Henry Lowry	Myron Ives
Lawrence county	Aug. 1827	..	..	..	..	..	..	..	..	Calvin W. Ruter	Jesse Jackson	William Connolly
Lexington, Scott county	April, 1828	..	..	..	..	..	..	..	..	Rev. H. J. Hall	Rev. C. Cory	Wm. W. Whittington
Lagrange county	Nov. 1836	..	..	..	..	..	..	..	..	Rev. James H. Johnson	Jeremiah Sullivan	Elisha Dickinson
Madison, Jefferson county	Nov. 1818	..	..	..	..	..	..	..	..	Dr. Isaac Coe	James Morrison	James Millan
Marion county	April, 1827	..	..	..	..	..	..	..	..	Benjamin Adams	Julius Johnson	James Blake
Martin county	June, 1826	..	..	..	..	..	..	..	..	R. James L. Thompson	Caleb Mills	Rufus Brown
Montgomery county	April, 1838	..	..	..	..	..	..	..	..	Rev. C. W. Ruter	Rev. A. Steele	Thomas C. Griffith
New Albany and vicinity	Aug. 1834	..	..	..	..	..	..	..	..	Robert Campbell	Jonathan Prosser	Israel C. Crane
Orleans, Orange county	July, 1828	..	..	..	..	..	..	..	..	John Smith	Elder John L. Jones	John B. Moyer
Reading Township, Jackson county	May, 1828	..	..	..	..	..	..	..	..	John Hendricks	William Little	Jacob Baldwin
Shelbyville, and Shelby county	Aug. 1825	..	..	..	..	..	..	..	..	Rev. Job M. Baker	John W. Davis	John V. Conover
Sullivan county	Oct. 1825	..	..	..	..	..	..	..	..	Col. James M'Kinney	Rev. James Crawford	Col. John Benefiel
Turman's Creek	June, 1836	..	..	..	..	..	..	..	..	Edgill Burnside	Isaac Conwell	John Brewer
Union county, Branch of Indiana	April, 1820	..	..	..	..	..	..	..	..	Col. William C. Brunnell	Rev. John Vawter	Isaac Conwell
Vernon, Jennings county	July, 1822	..	..	..	..	..	..	..	..	William C. Linton	James Farrington	Richard Stott
Vevay, and Switzerland county	Dec. 1824	..	..	..	..	..	..	..	..	Isaac Thomas	David G. Campbell	John Britton
Vigo county	Sept. 1825	..	..	..	..	..	..	..	..	..	..	Dr. Burr Bradley
Washington county.	April, 1826	..	700 54	..	..	..	..	..	..	..	..	
ILLINOIS.												
Adams county	Oct. 1830	..	..	..	..	..	..	..	..	Rev. John Kirkpatrick	Henry H. Snow	Robert Tilton
Alexander county	Feb. 1831	..	..	..	..	..	..	..	..	Thomas Howard	John C. Atherton	John C. Atherton
Bond county	Aug. 1834	..	..	..	..	..	..	..	..	..	William White	William White
Crawford county	Sept. 1825	..	3 05	..	..	..	..	..	..	..	Gen. A. M. Houston	Gen. A. M. Houston
Clark county	April, 1837	..	..	..	..	..	..	..	..	..	Robt. Griffin	Robt. Griffin
Chicago and vicinity	Nov. 1837	..	..	..	..	..	..	..	..	..	Wm. H. Brown	Wm. H. Brown
Edgar county	Sept. 1825	..	..	..	..	..	..	..	..	..	James Jones	James Jones
Edwards county	Oct. 1824	..	..	..	..	..	..	..	..	..	John Woods, Sen.	John Woods, Sen.
Franklin county	Sept. 1825	..	..	..	..	..	..	..	..	..	William A. Roberts	William A. Roberts



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Fulton county	Nov. 1826	31 62	60 00	..	248 00	Rev. Stephen Phelps	Nathan Jones	Stephen Dewey
Galeua	April 1831	78 50	173 50	..	..	Benjamin Mills	Reuben M. Brush	G. W. Fuller
Gallatin county	Sept. 1830	..	42 78	..	..	Rev. B. F. Spilman	William Siddall	A. Flanders
Greene county	Aug. 1824	..	121 24	..	..	..	..	James Allen
Hamilton county	Oct. 1825	..	46 00	..	..	Lorenzo Rathbone	Jesse C. Lockwood	Samuel Williams
Hancock county	..	..	20 00	..	..	Eliam S. Freeman	Horace Brown	Dr. E. Marsh
Illinois	April 1829	40 00	4425 46	13 75	811 83	Rev. Hubbel Loomis	A. W. Corey	Bennington Brown
Jackson county	Feb. 1831	..	..	..	17 00	Rev. Lewis Johnson	Milton Ladd	Mr. Joseph Pace
Jefferson county	Aug. 1825	..	..	..	75 00	Rev. Hezekiah West	James Todd	Joseph M'Corkle
Johnson county	Aug. 1825	..	..	..	..	Solomon Hamilton	Thomas Mather	Caleb A. Buckingham
Kane county	June 1838	..	..	..	..	Rev. Hubbell Loomis	William Taber	Edmund Roberts
Kaskaskia, Randolph county	Mar. 1831	..	17 50	..	..	John G. Sanburn	Rev. George G. Sill	Rev. Ephraim P. Noel
Knox county	Jan. 1836	..	..	..	..	B. H. Miles	Rev. George G. Sill	William Proctor
Leviatown	Dec. 1835	9 00	81 44	..	..	William Seely	B. H. Maders	Ephraim Dimmick
Lasalle county	Aug. 1833	..	40 00	..	..	Geo. W. Kinkade	Gen. John H. Morris	Robert B. Marney
Lawrence county	Oct. 1825	9 06	..	..	..	Chauncy White	Joel Manning	John Gooding
Lockport, Will county	May, 1840	..	..	..	..	Rev. Stith M. Atwell	Ralph Harris	John R. Lewis
Madison county	Feb. 1833	..	..	..	..	Dr. Benjamin F. Edwards	Rev. B. Y. Messenger	Alexander Miller
Madison county	April, 1824	30 00	433 01	..	..	Alexander Harris	John D. Whiteside	Alexander Campbell
M'Donough county	Dec. 1832	..	..	..	..	Thomas M. Hamilton	Rev. Thomas A. Spillman	James Taylor
Monroe county	May, 1825	..	42 32	..	..	Rev. Joel Knight	James G. Edwards	Hiram Rountree
Montgomery county	Nov. 1825	..	58 00	24 25	..	Peter Conover	Mortimer Kennett	John J. Hardin
Morgan county	July, 1824	..	545 36	..	..	James Johnson	John L. Balch	William Watson
Pike county	Oct. 1835	..	..	..	..	Hugh Linn	George Hanna	William Gammill
Pleasant Grove, Coles county	Nov. 1836	..	171 21	..	..	Samuel Roper	Smiley Shephard	George Hodge
Pope county	July, 1825	..	365 14	..	..	Maxwell M. Osmar	Oliver Bannister	Samuel D. Laughlin
Putnam county	May, 1829	80 23	..	84 39	..	Rev. E. H. Hazard	Virgil A. Bogue	Martin Wilson
Randolph county	June, 1838	186 39	..	..	..	Rev. J. G. Bergen	Thomas Moffit	Frederick Cushman
Rock River	Dec. 1837	76 00	446 68	..	..	R. H. Harbut	Dr. J. W. Clark	James L. Lamb
Sangamon county	July, 1824	..	25 00	..	46 63	E. H. Dennis	Rev. John M. Peck	Rensselaer Wells
Savoy county	Nov. 1830	..	137 57	..	..	Rev. Jeremiah Abell	John L. Laughlin	James Mitchell
St. Clair county	Aug. 1824	15 81	..	..	..	Rev. John Matthews	James M'Craig	Job Fletcher
Sugar Creek, Sangamon county	Feb. 1832	..	..	..	..	Mrs. E. Lowry	Mrs. S. W. Dresser	John Ramsey
Sugar Creek, Clinton county	Sept. 1836	330 30	..	..	..	John H. Harris	Nathan Wright	Mrs. S. Lamb
Springfield, Female	May, 1836	..	73 75	..	..	Dr. Benjamin W. Brooks	James P. Edwards	Rev. Flavel Bascom
Tazewell county	April, 1836	..	17 25	..	..	Scoby Stuart	John F. Younken	John M'Intosh
Union county	Sept. 1824	..	435 07	..	..	Rev. John W. M'Cord	Thomas A. Wood	Joshua Beall
Wabash county	Sept. 1825	60 00	25 00	..	..	Joseph Wilson	..	John D. Wood
Washington county	Oct. 1833	..	..	..	..	..	..	Thomas A. Wood
Wayne county	Feb. 1837	..	..	..	..	..	..	..

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MISSISSIPPI.								
White county	Jan. 1824	.	296 00	.	24 30	John Goudy	James E. Willis	Daniel Hay
Warren county	Jan. 1836	.	.	.	.	D. M'Neill, Jun.	Dr. G. H. Wright	James P. Hogue
Amite and Florida	Mar. 1823	200 00	1334 00	.	.	Warren B. Jellison	Hon. Wm. Lattimore	Samuel Tillotson
Kemper county	April, 1838	.	.	.	.	Rev. George Kohler	David Anderson	John M'Lartin
Leake county	Jan. 1838	.	50 00	.	.	Rev. Jas. Martin	Rev. Thomas Myers	Jackson Warner
Louisville, Winston county	April, 1838	34 84	.	.	.	Stephen Duncan	Dr. J. B. M'Leiland	A. G. Byram
Loves Valley	Nov. 1830	400 00	746 90	.	.	J. W. P. M'Jimsey	Rev. James Holmes	Christopher Moore
Mississippi	Nov. 1816	.	94 00	.	.	Dr. D. Lipscomb	Rev. B. Chase	Jefferson Beaumont
Sharon	April, 1839	.	449 56	60 00	92 84	Stephen Franklin	Richard Beard	K. Dimic
Tombigby	April, 1838	.	.	.	.	.	Rev. I. Shook	E. B. Randolph
LOUISIANA.								
East Feliciana	May, 1838	.	132 00	.	.	.	Rev. Jerem'h Chamberlain	Thomas K. Price
Louisiana	April, 1817	1414 34	4625 96	.	.	.	James Beattie	.
MICHIGAN.								
Barrien county	Dec. 1833	.	.	.	.	Hon. T. K. Green	Bacon	G. K. Hoffman
Cathoon county	Jan. 1834	.	.	.	.	Rev. John Wilder	Dr. J. Aylworth	Jabez S. Smith
Cass county	Feb. 1831	262 75	151 30	.	.	Azariah Rood	Rev. L. Humphrey	Clark Olmsted
Chippewa county	July, 1831	.	70 95	.	.	Rev. A. Bingham	J. M. Clendenin	.
Grand Haven Female	May, 1837	.	.	.	.	William R. Thompson	Mary A. White	.
Jackson county	April, 1831	.	19 75	.	.	Elder T. M. Merrill	William R. Deland	Capt. Jesse Baird
Kalamazoo county	April, 1831	44 59	.	.	.	Elder Robert Power	Silas Woodbury	John Winslow
Lenawee county	Oct. 1830	29 00	.	.	.	Michael Doneman	Seneca Hale	William M'Nair
Mackinaw	Jan. 1830	181 80	184 75	.	.	William Warren	Robert Stuart	William Mitchell
Macomb county	April, 1832	.	.	.	.	Rt. Rev. Bp. M'Coskry	P. B. Thurston	John James
Michigan	Nov. 1838	.	.	.	.	Rev. John O'Brien	Moses B. Savage	Jerry Dean
Monroe county	Mar. 1821	389 00	137 77	.	12 28	Rev. John Booth	Elias Comstock	John Anderson
Oakland county	July, 1826	83 45	342 16	.	.	Hugh Linn	William Gamill	Elias Comstock
Pleasant Grove	Nov. 1836	.	.	.	.	Elder T. Gamboll	John L. Belch	William Gamill
St. Clair county	May, 1834	.	51 00	.	.	Duncan R. Clark	Rev. P. C. Thompson	Everett Beardsley
St. Joseph's	Feb. 1831	.	.	.	.	Rev. John S. Lewis	Neal M'Gaffey	James Anderson
Washtenaw county	Oct. 1830	41 50	81 19	.	.	E. P. Hastings	Rev. Charles G. Clark	Charles Moseley
Wayne county	April, 1831	81 22	1052 97	.	.	.	John L. Whitting	Jerry Dean

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		first	twenty- three years.	for Bibles, &c., 24th year.	for Bibles, &c., 24th year.						
ALABAMA.											
Alabama . . . . .	Feb. 1824			2625 80					His Ex. Gov. Moore	Asa Hammond	Alfred Battell
Claiborne . . . . .	May, 1831			100 00					Hon. Charles Tait		Jonathan Steel
Jefferson county . . . . .	Dec. 1826			75 00					Dr. N. Rowell	Rev. James L. Sloss	Thomas Childress
Lauderdale county . . . . .	Sept. 1836			35 62					Rev. James Farr	George B. Balch	Robert M. White
Lawrence county . . . . .	Mar. 1826			170 00				130 62	Rev. John Allen		Isaac Williams
Madison county . . . . .	May, 1820	187 00		1076 24					Lewis Wyeth	John O. Feemster	M. B. Feemster
Marshall county . . . . .	June, 1837			30 00					Hon. Henry Hitchcock	Rev. Norman Pinney	Duke Goodman
Mobile . . . . .	Sept. 1825			1530 06					W. A. Slaughter	Matthew C. Houston	Aaron Perry, Jun.
Morgan county . . . . .	Feb. 1830	80 00		225 00					Rev. James D. Stanton	James Thompson	Capt. David Griffin
Pickens county . . . . .	Jan. 1832	160 00		204 86					Alexander A. Campbell		Arthur Beay
Tuscumbia, Franklin county . . . . .	Nov. 1824										
MISSOURI.											
Bonhomme, Branch of Missouri . . . . .	May, 1825	10 00							Joseph Conway	Hiram Cordell	Hiram Cordell
Boone county, Branch of Missouri . . . . .	Dec. 1824								Robert Thomas		James Richardson
Callaway county, Branch of St. Charles . . . . .	Dec. 1825								Israel G. Grant	Samuel Boone	Ralph Guild
Cape Girardeau county . . . . .	Aug. 1824			531 83					Rev. John T. Cowan	Benjamin Bacon	William Houx
Cooper county, Branch of Missouri . . . . .	Dec. 1824			4 75					Rev. Justinian Williams		Capt. Rowland Hughes
Fayette, in Howard co. Branch of Missouri . . . . .	Dec. 1824								Rev. E. Rodgers	Joel Prewitt	Zenas Smith
Lincoln, Branch of St. Charles . . . . .	July, 1825			32 50					Elisha Perkins	William W. Woodbridge	Theo. Jones
Madison county, Branch of Missouri . . . . .	Oct. 1825			55 00					Tom Mosely, Jun.	Moses Cox	David Keith
Marion county . . . . .	June, 1825			4770 53					James Jameson	William Wright	Lewis Rogers
Missouri . . . . .	Dec. 1818	608 92		240 36					Hamilton R. Gamble	Samuel Knox	
Pike county . . . . .	July, 1824	44 86		262 00					Rev. Davis Biggs	Rev. Jas. W. Campbell	
Scott county . . . . .	Aug. 1825								Rev. Washington Orr	George C. Wood	Alvin Lilly
St. Charles . . . . .	Oct. 1819	125 00							Thomas Lindsay		
FLORIDA.											
East Florida . . . . .	April, 1822	29 50		42 87				60 00	Thomas Douglass	James G. Landon	Gen. Peter Sken Smith
Middle Florida . . . . .	Reorgan'd Mar. 1824	33 00									
ARKANSAS.											
Arkansas . . . . .	Sept. 1829	100 00		182 25					Hon. Thomas P. Eskridge	Rev. James Wilson Moore	Col. Bernard Smith
Crawford county . . . . .	July, 1831								Ezra Wilson	Gilbert Marshall	Thomas Hixon, Sen.



## **Introduction to Textual Criticism**

The Following Books or Ebooks will be of use to you If this current Ebook is helpful. Most of these Ebooks are available online, usually Free.

Search online for the Titles or Authors or Keywords and you may be able to find them, for now.

### **Introduction to Textual Criticism - What each Believer should know before they begin their study of Textual Criticism**

If you take the time to read, and to learn, you will become more skilled in the Word, and in its intellectual, philosophical, personal and spiritual defense. In order to learn, you must study, and you Must learn how to READ, and you must Learn the Definitions of Words.

Far too many people now are only equipped to read on a 6th grade level. That is a fine starting place, but you will need more in order to make sense of what is being said, and of the arguments being advanced.

If you learn the definitions, try to remember the arguments, and try to remember how to advance or articulate what you believe, you will become a strong defender of the Faith. This will happen DIRECTLY in proportion to the TIME and the EFFORT and the LEARNING and the STUDY TIME that you decide to put into it.

What you put into it, as the saying goes is what you will get out of it. A few points should be added here. This study about the intellectual and philosophical defense of your history and faith is an issue of spiritual warfare. You must understand this to be the case, and you

must approach this kind of study (as with all Bible Study) in this manner.

The Bible specifically says that the Weapons of our warfare are NOT physical. That means that with reference to battles that are in the spiritual realm, we must understand how to deal with these issues spiritually. If you are young, you may be lucky enough to have the time to do this. That would be great, since many people who are older do not have the time. But do NOT wait for others to come along and teach you. Learn what you can, improve your skills, learn to read, learn to think, learn to ask hard questions. God can handle it.

You must also understand the need to SPEND TIME with God, developing your relationship with Him. You must spend your time not only studying the Bible, but also praying and ASKING GOD to help you develop and have a LOVE for God's Word and a great sense of spiritual discernment. You must Pray to NOT be deceived, and that God would lead you to truth, and to other like-minded people.

Not that we are in favor of spending money, but lets be realistic, go as far as you can with the Free Books online. But understand also that some of these books may not be available for Free. Some definitely are not Free since the books are still in print. We encourage you to buy copies or find some second hand [try [abebooks.com](http://abebooks.com) ]. The more time you spend, the more you will be and become well equipped.

You should learn to memorize the scriptures. The presumption that you will always have access to the books that you want, or to the version of the NT or OT text that you want is FALSE, and you should be attempting to develop your memory and learn a lot, by memorization.

Do not expect others to congratulate you. A few may, but many today are afraid to think for themselves, are afraid to ask questions. Sometimes, when you ask questions, they become afraid because they are being reminded that these questions are those that they asked a long time ago, and they did not bother to find the answers. Sometimes people are reluctant to work with you not because of who YOU are, but because of who THEY are. We should always be patient and helpful to others in anycase, and whether inside the church or not. Most churches today are falling away from the gospel. They do not have the power or the spiritual understanding to be able to teach accurately or recognize truth. You will have to learn how to recognize a true body of believers from a false one, and which questions to ask. That is easier said than done.

Improving your reading and your critical thinking skills are noble goals. Most of society wants to indulge in playing video games or in other activities. Those activities will NOT last. There are many people who are afraid to be courageous, and who are afraid of even trying to find courage. No matter whether you are in a chain of command or not, there are good leaders and then there are fear-of-men kind of leaders. Learning to tell the difference will help you.

About memorization, you should know that in the 1600s and in to the 1800s, those who wanted to become Pastors in the Church of England were required to have memorized all of the Psalms. As you may know, the College of New Jersey (now called Princeton) and Harvard also were originally founded to train Pastors. In order simply to have the chance to Attend, as a BEGINNING STUDENT, those students had to already be fluent in Latin and in Greek. Many of the American Founding fathers passed those tests and went through that training to become Pastors. It shows up later in the great work they did for their nation.

If you take a year, **or even 3 months**, and do all you can to study these books, you will be a better person for it. Leadership in the church, at least formal leadership, is male. That is what the text says. But that is NOT a reason not to study. Everyone should be learning, and this knowledge can be helpful to everyone. The Worth of Men and Women is the same concerning Salvation (PTL), but the roles of Men and Women are usually not the same. But the ministry of each is different, and who they can reach is different. Life is very short, and there are many ways to go astray. On the other hand, learning the book of Proverbs from an accurate translation, those are ways to encourage ourselves and find Godly guidance.

Many people want an "instant" relationship with God. That is possible and must start with Salvation. But after that, the road is long, and good relationships take time. The best relationships, the ones that last, are usually the ones developed over time. God is a very OLD being. And almost all that He does is oriented towards teaching humans the LONG VIEW of life, of relationships, and of learning to walk with Him, and in His Word, the OT and NT. If you invest in that relationship and take it seriously, God will respond no matter what your age. No one is ever too young or too old to start. AND remember God takes your relationship with Him, from where you are at right now, not five years ago, or one year. God loves us and begins each day trying to help us understand Him. He will continue to accomplish this, but He will do this in the context of the rules that He has already explained in the Old and New Testaments. It must be said though, that a relationship with God is Not always easy. It has ups and down, times when you feel close, and times that feel like you are talking to the walls of the room you are in. Those experiences are BOTH normal.



No relationship with any human will be at 100%, 100% of the time. If nothing else, humans are not made that way and they cannot sustain it. Even Moses went up to get the Ten Commandments. But that was not where he stayed for the rest of his life. And just to be sure, Everyone who wants a relationship with God is often afraid of aspects of it, because we are fallible and make mistakes and have no power because of ourselves, but is infallible and has all genuine power, as the world will know. So if you want a relationship with God, you must be prepared to spend time learning His guidelines and His ways.

To try to approach the work of Textual Criticism somehow apart or divorced from our relationship with Jesus Christ is not possible. Spiritual Discernment (which is the basis for the study) is not possible for those who do not have a relationship with the one who gives authentic Spirituality.

If you are thinking of postponing the study, at the very least, get all of the material in a place that is your place, where you can have access to the material. The material may not be out there for much longer, and you have no idea how soon that time will be. But beyond that, you should consider doing this as soon as possible. You, you personally, will need the level of strength that is being suggested here.

And the reason why you will need the information is in order to be able to develop the spiritual strength that you will need. Whether the rapture takes place or not, whether the economy has collapsed where you are, whether disasters take place where you live, we all are going to need immense spiritual strength. Like anything worth keeping, it must be developed over time. The idea of "Instant" spiritual strength is not usually possible, because it takes time to learn, time to develop

our relationship with God, and time for practice as well as time to learn spiritual discernment.

The reason why you should pursue this, is very simple: there is likely no one else to do this, no one else who Can do it, and no one else who will be able to pull the pieces together to do this, in order to have strength or encouragement to impart [give] to you. So you will have to learn these things, so that you can have enough spiritual strength for yourself, and then maybe to help and encourage others around you.

And if you are the leader in a relationship, as a guy, it is your job to be willing and able to try to encourage spiritually, those you are leading. There is little point in leading, unless you are actually doing that job. God does not give titles without the responsibilities or the job that goes with that. That is why historically, the church [the true church] has always cared so much about the leaders that were chosen.

**Many people will want you to accept to be a slave.** Many people have decided to accept slavery, and they don't want you standing up for yourself. They also don't want you to remind them, that THIS is what they should be doing.

Having constitutional rights means learning how to assert those rights, wherever you can, especially if you are in a nation such as the USA. The rights guaranteed to Americans are the only thing standing between the people OUTSIDE of the USA and their own repressive systems where they live. Many people will want you to become accustomed to not standing up for yourself or for what is right.

In public schools, it is as if young men are being trained as slaves to be prisoners, and young women are being trained as slaves to be

prostitutes. Learn the history of your great nation. Those who love Freedom love the history of England and America, because it is the history of true Liberty and the history of the development of true Freedom and true rights for each person. But some poor teachers of history falsely present the USA as the oppressor. That is not true. The record of the USA is better than the record of any other nation, and than the record of any other empire. Where there are problems, they were not caused by the USA, but rather by rich decision-makers within the leadership who 1) forgot God and 2) were un-godly and doing things to harm people. There is a term for that: they were oppressors and tyrants. Often bad people do bad things. Then they try to shift the blame for their actions [when they were in politics] to the people that they were supposed to represent. Don't accept the false guilt. Don't be tricked into feeling ashamed about your country. Learn the real history, not the easy answers that are usually false and propaganda.

Free Speech rights - guaranteed by the First Amendment of the Constitution are not intended for Popular Speech, or for things that are pleasant. The right to Free Speech is designed to protect your individual right to speak out and to disagree with others. The right to Free Speech protects Speech which is UN-popular, that many people would rather not hear. The truth is hard to listen to some times. We all should try to be diplomatic when possible, but we can each be professional and kind, and still learn to express what is true and accurate, whether others agree with it or not.

The History of America is a great history. The history of the actual *people* who came here is noble, helpful, and encouraging. The same can be said about the history of England and the history of Ireland, and the History of Scotland. The same can be said of the history of the Reformation, which took place all over the world. Yes there are

exceptions, but exceptions are exceptions, NOT the rule. Over and over, this Reformation and Protestant history is the history of helping others, of teaching people to read, of resisting tyranny, of having strength, of the help that God gave those who knew Him, and of the history of the preservation of Liberty and Constitutional rights. It was often Christians who disagreed with the English Kings who were oppressing people abroad, including those in India and China. Christians were disagreeing with their own governments, and were instead working to preserve the rights of the people. (but do Not confuse the term Christian with the Roman Catholic leaders, who were usually spiritual politicians who instituted their global inquisition. Recently those leaders have taken to continuing the oppression of the helpless through their scandals. )

And let us not confuse the *history of England* with the *History of Royalty* in England. The History of the Royalty in England is a sad excuse for weak and bad leadership in too many cases, and the good part of the history, is the history of the people who stood up for themselves. That IS something to be proud of. Much later the British Empire developed and did some good and some bad, but the bad was done, in a way that most Englishmen did not know what was being done in their name. The nobility departed from God and then began doing what is wrong. Those nations who have leaders like this often have a short duration. Nations that repent and install good leaders though, have a much better chance of being alright. God does respond to what the people do, and the leaders that they do replace or put in power.

The history of the Church is a great and positive thing. by the term "church", we are talking mostly about local and independent congregations. We are NOT talking about Church buildings, and we

are not talking about institutions and Hierarchies of religious bureaucrats who also work against freedom and against accurate Bibles, because the Bible teaches that the leaders are accountable to the PEOPLE. Millions of people know nothing about this. Millions of people have never even heard of the reformation, or what it did and accomplished, and that would apply even to American and European Young People. But its lessons are universal. They apply everywhere to everyone, regardless of where you live or where you come from. Christians help others Christians also, and that is universal also. Be the change you want to see in others. If you are young and read this, help your friends to understand. If you are older, then make a copy of this for your kids or grandkids.

Standing up for yourself or for what is right is the right thing to do. But don't expect many people to agree with you, or to applaud or congratulate you, even in the churches. Many of these churches today are not authentic. And many have been visited by certain people, telling the church leaders not to talk about the real Bible or about true Freedom, true Liberty or History. Learn to be wise so you can be effective, and ask the Lord to give you much wisdom. If you are facing particular circumstances, remember the Lord can give you the understanding and strength to be able to handle the circumstances, with HIS help.

This is a lot to take in. Each commitment will continue to require a commitment and re-commitment at a deeper level. Remember other believers have to face what you have to face, and God helped them. Ask God to give you the understanding to know that He is helping you and that He IS answering your prayers. Then again, maybe that you are reading this now, is one such indication.

**Now, on to the books.**

Dictionaries - The best ones are probably the 1828 and 1840 Editions of Noah Webster. They are online and available to you, in PDF. It is important to use the older dictionaries to find the definitions of older words.

If you are a beginner in these matters, please consider the following books.

### **Basics - Old and New Testaments in English**

The King James - this means the standard King James Version, which is the 1611 King James Version.

That is a great translation. It is true that some Bible Societies did mess with the content. If you are not sure about your copy, obtain older copies online. There is the 1611 version actually online for Free [which is a 1911 reprint of the 1611 version]. Download it while you can.

If you want to be sure that you have a real 1611 KJV, you should know that there is a 1611 version that has been printed, which is a reprint of the 1611 version. This has been (in the past) published both by Holman and also by Thomas Nelson. (both leave a lot to be desired as they publish false versions of the text, but they also do publish the version mentioned).

Beyond this, there is a version online of the KJV, which is the 1830-1835 version of the Edinburgh Bible Society. That is available online for Free also. Many of the versions of the N.T. were made available in several downloads. Otherwise the PDF files were found to be too large for most people to download them. That is just life.

The Geneva Bible (The New Testament) is available online. There are several versions of this. Some have good notes, some have reasonable notes, and some have simply bad and wrong notes. The grayscale version of the Geneva Bible of 1560 is usually good.

The Version of the Bible by Scholar Jay Green is good. It is translated from both the right and accurate Old Testament and New Testament accurate text.

If you are using a version of the Old or the New Testament that is modern you should check to find out if it was accomplished (translated) using a Hebrew or Greek text provided by something called the United Bible Societies (UBS). Most modern translations come from that text, and that is why they almost always seem the same. That is also why they have almost no spiritual power within them. The meanings and portions of words and verses have been continually shaved off, altered and re-arranged. They continue to deny this, and students and scholars continue to find proof that they have indeed changed much. There are between 3000 to 5000 changes AT LEAST, between the historic text of the New Testament in Greek that the church used for 2000 years, and the versions now offered by United Bible Societies. They do not like to talk about this, though their usual approach is to ignore the question, or refuse to have a conversation. They also hire people who are good debaters whose salaries they usually pay, or who sit on the board of translation projects that have a relationship to the UBS.

The UBS most common Greek New Testament version is the Nestle-Aland. That is simply a renamed version of the false version of Westcott and Hort, and of the corrupt versions used by Westcott and Hort. In fact, around the world, no matter what the language, when it comes to UBS, you will find that they are are a Westcott and Hort

Only agency. That means that no matter which versions they use and advocate, they will always go back in MAJOR and MOST ways to the corrupt version of Westcott and Hort. These *are Westcott and Hort Only* agencies.

The other thing that they have done is to PRESERVE the name of the older translations. The modern translations therefore have the NAMES of the Older translations, but the Content is very different.

Unless you have been in the King James for 6 months or more, and memorizing the text, and learning the historic and accurate definition of the words, don't expect to know, or learn, or discern the difference.

It takes time to learn to understand HOW to tell the difference. As is the case with law, or psychology or any complex field that uses words, it takes time and study, and the Holy Spirit to discern differences in text.

Therefore many differences in the meanings, and in the shades of meaning will jump out to those who have been using a King James version or a Geneva Bible text. But those who have been using modern versions can be expected to insist that they see no difference at all. That, is the problem. If they respond that way go into the questions provided in the section about "*Doing the research yourself and personally*", provided in the online Ebook "[Hidden History of the Greek Testament](#)" and then ask the modern version users the questions. This will help them to understand how much they have Not studied, and how much they need to.

UBS has allowed people on its board that are not defenders of the historic Christian evangelical faith. They pride themselves on their



cooperation with people and forces who have a vested interest in changed to the text of the New Testament and the Old Testament. The more you study, the more you will find this is the case. Not the least, in the case of UBS, they allowed by contract, the Vatican to have veto control over the content of all UBS editions since the 1960s. (those want the source for this statement will find the proof in the book *Fifty Years of UBS*). You can also find more in the book The Hidden History of Westcott and Hort, and their Work, available online.

### **Which is best: New books or Old Books ?**

Lets jump right into it. We are often **taught**, in this day and age, that the New Books are the "up to date" place to find information, and that the older books are 1.irrelevant , 2. boring, and 3. overly-detailed. The truth is that there is A LOT of information in the old books that many people do not want you to know about. If you learn that information, you may learn what really happened, and then you would learn to ask inconvenient questions. That is true in the area of History and that is also true in the area of religious freedom and religion. Most of the books today are written at about a 5th grade level. Most books today have only about 30% of the standard length of most books of the past.

Most authors of the past not only knew English, but also knew Latin, Ancient Greek and French, and other languages. It was normal for a person who was learning, to learn *several* languages. That practice did not stop until right before World War I. So the older generations were not more ignorant or less educated. On the contrary, that would apply to most of us today, and we - now - are still trying to catch up.

There is a great deal of encouraging material that has been left by Christians from other centuries who were writing, in order to encourage us. It is up to us to take advantage of that, while we can. Its also a good idea to have backup copies of these books even in Electronic form, in a place where you can use them as needed. Of course, even the Ebooks, most of them, can be printed out for those who wish to.

### **The Beginner's Student or Learner List**

#### **Books that you can expect to pay for, if you can still get them (buy used )**

The Battle for the Bible by Harold Lindsell

The Cost of Commitment by Bonhoffer

IF the foundations be destroyed

What does the NIV have against Jesus by Chick Saliby

A Different Gospel: Biblical and Historical Insights into the Word of Faith Movement by D. R. McConnell

The Great Evangelical Disaster by Francis Schaeffer

A Christian Manifesto by Francis Schaeffer

Who moved the stone by Morrison

Tough questions that critics ask a Verdict by Josh McDowell

Beyond belief to Conviction by Josh McDowell

Hidden Dangers of the Rainbow by C.Cumbey

[ Die sanfte Verführung - Die Autorin beschreibt in diesem Standardwerk Entstehung, Lehren, Ziele und okkulte Wurzeln der New-Age-Bewegung. Sie enthüllt beklemmende Parallelen zur nationalsozialistischen Bewegung und verweist auf die Erfüllung biblischer Endzeitprophezeiungen. (1987) ]

Betrayal: German Churches and the Holocaust

Planned Deception - The Staging by C. Cumbey

The Agony of Deceit by Michael Horton

The Beautiful Side of Evil by Joanna Michaelson

Deceived on Purpose by Warren Smith

A Time of Departing by Ray Yungen

Books on Demonology/Satanism by Merrill Unger

Books on how to respond to the occult by Kurt Koch (he wrote many)

Satan is alive and well by Hal Lindsey

Faith for Earth's Final Hour by Hal Lindsey

Vanished into thin Air by Hal Lindsey

**The Adversary by Marc Bubek**

**Overcoming the Adversary by Bubek**

**Beginner Books - FREE PDF online**

*All of these are **Free Online Books**, at least still for now*

**A Plea for the Canon of Scripture - By Edinburgh Bible Society**

**Statement of the Bible Society relative to the Apocrypha**

**VINDICATION of the Proceedings of Bible Society - related to Apocrypha**

**The Canon of the Old and New Testament By Archibald Alexander - Princeton**

**Historical Evidences of the Truth of the Scripture Records by Rawlinson**

**Our Own English Bible by Heaton (Part of a Trilogy; Illustrated)**

**The Bible of the Reformation by Heaton (Part of a Trilogy; Illustrated)**

**The Puritan Bible by Heaton (Part of a Trilogy; Illustrated)**

**Is the Higher Criticism Scholarly (RD WILSON)**

The Bible & Modern Criticism by R.A. Anderson

SAYCE - Monument Facts and Higher Critical Fancies

Doctrine of the Atonement - Eternal Life by Stoughton

The Christ of the Gospels by Henri Meyer

Hidden History of the Greek Testament

### **Problems with the BFBS, the British and Foreign Bible Society**

Reasons for declining to assist in the extrication of dr Thomson's ... By Adam Thomson, James Brydone, Elder of the United Presbyterian Church

Divine inspiration; or, The supernatural influence exerted in the communication of divine truth and its special bearing on the composition of the sacred Scriptures : with notes and illustrations (1847) by Ebenezer Henderson, 1784-1858, disliked by the BFBS because he exposed their mistranslation of scripture as far back as the 1800s. He wrote many good books and commentaries.

The books of the Old and New Testaments proved to be canonical, and their verbal inspiration maintained and established : with an account of the introduction and character of the Apocrypha (1832)

by Robert Haldane (1764-1842). His books also expose and refute the work of some of the errant BFBS translations.

Review of the conduct of the directors of the British and Foreign Bible Society relative to the Apocrypha and to their administration on the continent [Europe]: with an answer to the Rev. C. Simeon, and observations on the Cambridge remarks (1828) by Robert Haldane; This exposes the insistence of the BFBS to mistranslate and to insist on inserting Apocryphal books while the BFBS supporters did not know.

A letter to the right honourable the Earl of Shaftesbury ; president of the British and Foreign Bible Society [BFBS] : on the pantheistic and on the Buddhistic tendency of the Chinese and of the Mongolian versions of the Bible published by that society - By Rev. Malan - 1856

The inspiration & accuracy of the Holy Scriptures (1895)  
by John Urquhart

Constitution of the American Bible Society - 1816

You will notice that this Constitution only gives authorization to publish the Authorized Version of scriptures, "the version now in common use", which in 1816 was the King James Version. Their charter was changed in 1904, to allow the Revised Version of Westcott and Hort, which then also replaced the Textus Receptus. The original 1816 ABS Constitution is available online for Free

Proceedings of the Bible Convention- Which Met in Philadelphia, April 26, 27, 28, and 29, 1837. This is the documentation for the founding of the American and Foreign Bible Society. This happened

after the ABS began to publish versions for India, such as the Bengali versions, among others, that intentionally mistranslated words concerning baptism. [the book dealing with the word Baptizo by Conant gives the historic Ancient Greek explanation of that word, with the quotations in context by Ancient Greek and Roman authors.] { Available online, at Google books. Worth the download. }

The ABS (American Bible Society) report of 1840 [which is now available online] weakly attempts to respond, but admits that the American Bible Society was promoting Roman Catholic Editions, even the deeply flawed Vaticanus-based Latin Vulgates, (see the work of Fulke) first at a time when the Inquisition was still taking place, and second on the basis of accepting to have Versions censored by certain Roman Catholic nations. (Regretable for a Protestant Bible Society, but true).Explains much about the degeneration of modern English versions, also published by these same Bible Societies.

Does the Revised Version affect the New Testament by Thurstaston

Life of Kanamori by Kanamori (on the dangers of mistranslations, etc)

The Only Begotten God - Article online which exposes some of the mistranslation of Tregelles, the Textual Critic who convince the BFBS to reject the Historic Textus Receptus in favor of the Nestle-Westcott-Hort version. Shows the weak and problematic translations of Tregelles.

Universalism- A Modern Invention, and Not According to Godliness  
By Andrew Royce - 1837

[The English Revisers' Greek Text-Shown to be Unauthorized, Except by Egyptian Copies Discarded](#)

Textual Criticism by Paton

Which Version - A search for Answers (about the Revised Version of Westcott and Hort) by Philip Mauro

The higher Criticism and the Verdict of the Monuments By Professor Archibald Henry Sayce (Oxford)

Universalism Unmasked- Or the Spurious Gospel Exposed - 1837

An inquiry into the integrity of the Greek Vulgate- or, Received text of the New Testament 1815 [this is a defense of the accurate text of the New Testament, the Textus Receptus]

On 1 John 5:7

"A vindication of 1 John, v. 7 from the objections of M. Griesbach"

The paramount authority of the Holy Scriptures vindicated (1868)

Bible Witnesses from Bible Lands- Verified in the Researches of the Explorers and Correspondents ... By Robert Morris

Letters from Rome to Friends in England By John William Burgon 1862

[The traditional text of the Holy Gospels vindicated and established \(1896\) by professor John William Burgon \(Oxford\)](#)

[The causes of the corruption of the traditional text of the Holy Gospel](#)



by professor John William Burgon (Oxford)

[The Seventh General Council, the Second of Nicaea, Held A.D. 787](#), in which the Worship of Images 1850 (doctrinal issues of importance in today's world rapidly returning to Idolatry)

Four sermons on the doctrine of [regeneration](#), according to scripture and the Church of England. By George Stanley Faber - 1853

### **The Meaning and Use of the term "Baptizein" - Philologically and Historically Investigated by T. J. Conant**

(whether this topic personally matters to you, is irrelevant. The reason is that frankly, that topic of salvation by baptism matters to millions and millions of people. So you should know what the accurate understanding of the words are in the Bible, and you should have the proof you need to defend the Biblical point of view. This book provides that to you - Available Free Online)

Studies in the book of Daniel by R.D. Wilson

Books by [R.A Torrey](#) (good for new or young believers)

Books on Textual Criticism and Archeology by Robert A [R.A.] Anderson

Books by professor John William Burgon (Oxford)

## Concerning the Roman Catholic Church and Textual Alterations or Textual Criticism

Before anything else, if this needs to be stated, let it be clear, we support the Right of everyone and anyone to believe whatever they chose, and whether they would agree with us OR NOT, and we will work to preserve the rights of everyone to be able to speak Freely. That is what all humans should be able to do.

God is not afraid of the conversations of Humans. He is a big God. He can handle it. Humans have nothing to fear, from the Free Speech of others.

Do not confuse being opposed to Vatican bureaucrats and their mis-use of power, with being against the common people in any way. We support the rights of all faiths to teach the content of whatever they chose, within the bounds of promoting constitutional rights, and human freedom and human liberty.

Each of us has the right to chose what to believe and follow. That is one of the rights that God gives to each Human.

You will note that seriously, we are sticking pretty much to books that deal with the Roman Catholic Church and Textual Criticism. Those wanting books dealing with the Political Aspects of the Vatican may want the following books:

History of the Spanish Inquisition - 4 Volumes Free  
by Henry Charles Lea

The Censorship of the Church of Rome and Its Influence Upon the Production... -1906 - 2 Vol

The Pontifical decrees against the doctrine of the earth's movement and the ...by William W. Roberts

Keys of the Blood by Malachi Martin  
(explains much about the Vatican worldview of politics)

The works of Avro Manhattan (available online Free)

### **Books on the issues of defense of the Biblical text and historic doctrines and Roman Catholicism :**

**The Two Babylons by Hislop**

**THE PAPAL SYSTEM by Cathcart**

**Accusations of History (Rome) by Townsend**

**Saint Patrick and the Western Apostolic Churches**

**The Worship of Mary by J. Endell Tyler**

**Image Worship & the Ante-Nicene Fathers (Early Church Fathers) by J. Endell Tyler**

**THE ROMAN SCHISM by Perceval**

**The PAPAL SYSTEM by Cathcart**

The Israel of the Alps by Muston - 2 Vol - A History of the Church that explains and documents how the Waldensians and other independent Evangelicals **predated** (came before) the formation of the Roman Catholic Hierarchy. Written in English but with much

documentation in other languages. Many sources. A French Edition of this exists also.

A Defence of the Sincere and True Translations of the Holy Scriptures Into the English Tongue ... (1843) by William Fulke  
Contains much material dealing with the Douay Version and that also affects the Geneva and King James version.

Accusations of History against the Church of Rome by Townsend

Secret History of the Oxford Movement by Walsh

The Oxford Movement by D'Aubigne  
(sometimes spelled simply Daubigne) - by the author of the works on the History of the Reformation. A sound and interesting author.  
Paganism Popery (Roman Catholicism) and Christianity by Berg

Author Faber, George Stanley, 1773-1854.

Christ's discourse at Capernaum : fatal to the doctrine of transubstantiation on the very principle of exposition adopted by the divines of the Roman Church and suicidally maintained by Dr. Wiseman, associated with remarks on Dr. Wiseman's lectures on the principal doctrines and practices of the (Roman) Catholic Church / by George Stanley Faber. - 1840.

The apostolicity of Trinitarianism: or, The testimony of history, to the positive antiquity, and to the apostolical inculcation, of the doctrine of the Holy Trinity. By George Stanley Faber-1832

The difficulties of Romanism. By George Stanley Faber ..  
Philadelphia, Towar & Hogan, 1829

## On the Old Testament

Life and Times of Jesus the Messiah by  
Alfred Edersheim (2 Vol - 1800s - Available online  
in PDF - Free)

Introduction to the Masoretico-Critical Edition of the  
Hebrew Bible by C.D. Ginsburg [2 Vol - Online Free]

Historical EVIDENCES of the TRUTH of the Records  
of Scripture by Rawlinson (Archeologist) [Online Free]

The Old and New Testament connected in the history of the  
Jews and neighbouring nations - Prideaux [2 Vol - Online Free]

Life of Kanamori by Kanamori (on the consequences of the  
problems in textual criticism. Provides solution also)(Online)

New Testament in Hebrew by C.D. Ginsburg (1800s)

**[Note:** *Accurate* New Testaments in Hebrew are very difficult to find, and most modern versions use the wrong text. Instead consider the King James of 1611 (not the *changed* NKJV), The Geneva Bible, or the Modern English New Testament of Jay Green, which is translated from the correct and accurate Ancient Greek Text, which is the historic Textus Receptus of Stephens (1550/51).]

What is the **Accurate** Hebrew Old Testament ?The Second Rabbinic Bible of Ben Chayyim (Ben Hakkim / **Jacob ben Chajim Ibn Adonijah**)Produced in Venice in 1525 at the workshop of Daniel Bomberg.

What is the accurate New Testament in Ancient Koine Greek ?

There are a few versions, and these would be much better than any produced by the UBS, the United Bible Societies. The Older and Historic Editions of the Greek New Testament includes:

1. The Textus Receptus of Stephens / Estienne (1550 / 1551) considered the best.
2. The Textus Receptus published by Cura P. Wilson - the 1833 version, available online in Free PDF format.
3. The Textus Receptus of FHA Scrivener, his edition of 1860 [Beware of editions printed after his death, which were changed and which show many notes and notations that attack the T.R. and refer constantly to Westcott and Hort]
4. Not in Greek, but in Latin, the Latin New Testament (Novum Testamentum) of Beza is a sound and Biblical Translation of the New Testament in Latin.

### **The Intermediate/ more advanced - Student or Learner List**

**The Revision Revised by John William Burgon - Oxford (all books by Burgon)** [This is part 3 of his 3 Volume works explaining the historic accuracy of the standard Textus Receptus, the received text of the Bible used for 2000 years]

Recapitulated apostasy - concealed apocalyptic ...by George Stanley Faber...deals with the history and prophecy relating to the number 666.

Codex B and its Allies by professor Hoskier (deals with NKJV / Von Soden / etc), Greek Manuscripts and what the problems are between Codex Vaticanus and Sinaiticus, which contradict each other in thousands of places.

[Please note: If you find any of the books to be inaccurate, then by all means please refute them, using documentation and proof.

Most people who object to almost any of these books have one feature in common: they have not **actually read** the books they are objecting to, for themselves. Often those who criticize the books also have one main goal: to prevent others from actually reading the books.

This tactic is used by certain professors [sometimes also false Biblical critics] to discourage intellectual inquiry, where if the students were to actually read the words censored or banned by the professors, plenty of documentation and information would be found to refute the false premises being advanced].

**ALSO, DO PLEASE CONTINUE to PRAY FOR US. WE NEED IT, AND COUNT ON YOUR PRAYERS TO GOD, FOR US TO BE ABLE TO CONTINUE THE WORK THAT is OF HELP TO OTHERS.**

A word about computers: It should be obvious, but if you are using storage systems that are called ONLINE storage systems, consider NOT using them. Online storage systems are systems that use the Internet to get you to have a place to hold your information, outside of your immediate reach. In these days when we do not know what will happen, that is NOT a wise approach. Online systems use their hard drives, and then store your information on it. Many others have access to your information, even though this is denied. Learn to back up your own information, on drives that you have, that are close to where you are. A word to the wise...

Disclaimer - Nothing herein should be construed as a 100% endorsement of any author or book. We respect the right of each individual to make up their own mind. Further where we have suggested certain books by certain authors, this does not automatically suggest that we would automatically recommend other books by those same authors. Most of these authors are good, positive, encouraging and uplifting, but each person must make up their own mind. We simply hope to encourage people to find a few options that might be of encouragement to them.